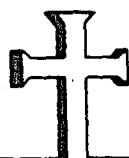


# Sacred Heart Church

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*we extend congratulations on this, its Twenty-fifth Anniversary, with due respect for the strengthening influence it has exercised throughout this city and district during the past quarter of a century.*

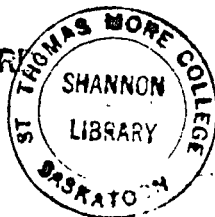


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OF THE  
SACRED HEART PARISH  
IN THE  
CITY OF CALGARY

I. M. C.  
CALGARY SEPARATE SCHOOL BOARD

1937





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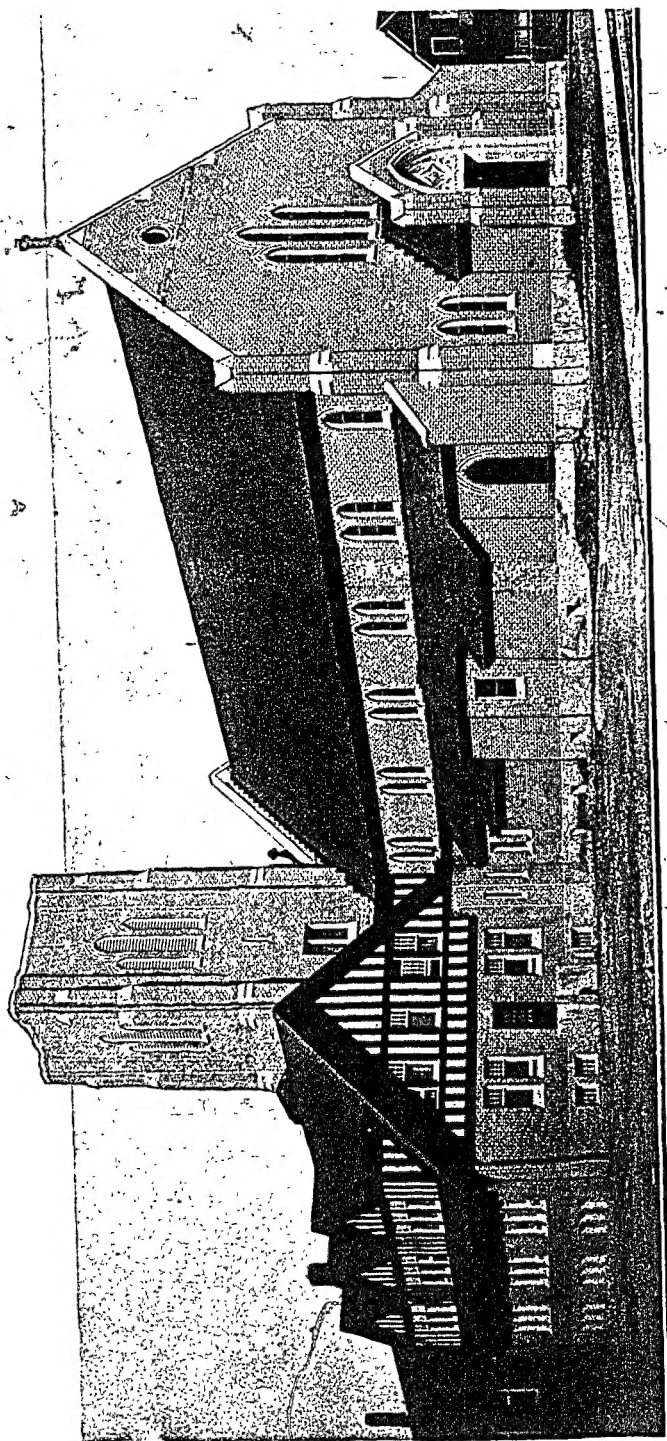
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SACRED HEART CHURCH, CALGARY

## FOREWORD



**T**HE occasion that inspires this booklet is the celebration of the twenty-fifth anniversary of the founding of the Parish of the Sacred Heart in Calgary. It is fitting at this time that some of the labours of the past quarter of a century should be recorded and that the zeal of the labourers should be commemorated, for "Their work continueth, broad and deep continueth, great beyond their knowing."

The need of depicting the setting of the Parish in time and space called forth the articles that precede and follow the one entitled "History of the Parish." No complete or detailed history of the diocese of Calgary has as yet been attempted. The first sketch to this end was written by Monsignor Hetherington for the Calgary Herald of October 13th, 1923. The fullest and most recent account by the Rev. A. B. Macdonald, D.D., was published in the Golden Jubilee number of "The North West Review," in 1936. The compiler of the Chronicles of Our Lady of Peace in the present booklet has had the advantage of material supplied by the Rev. Father Philippot, Oblate archivist, though a haze still hangs over some points. This Chronicle brings out for the first time the role played by Father Scollen, O.M.I., in the early history of this diocese:

For the guidance of the historian of this parish in 1960, we here make note of the following dates: Site purchased, March, 1909; first service in first church, June 26, 1910; first resident priest, February 12, 1911; canonical erection, June 1, 1911; school opened, January, 1912; diocesan clergy take charge, August, 1915; first service in the new church, Midnight Mass of Christmas, 1930.

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## THE WEST AWAKES



THE first decade of the twentieth century ushered in the period of Alberta's most remarkable development, and, witnessed Calgary's most rapid growth in population and expansion in area. Then the world woke up to the necessity of establishing this Parish in the west end of the city.

## Calgary, 1875 to 1901

Calgary was born, such a tiny infant, at the advent of the Mounted Police, in 1875. When the first troop of Mounted Police arrived at the confluence of the Bow and Elbow Rivers and gazed down from the northern heights on the site of the present city of Calgary, they saw just one lone tent on the prairie. It was occupied by a missionary priest, the Rev. Father L. Doucet, O.M.I. This same year, the Police set up a stockaded fort; the priests built the first Calgary church; a half-breed colony established itself on the east side of the Elbow River; and the I. G. Baker and Hudson Bay stores opened for business.

In the first twenty-five years of its existence, Calgary's growth was not sensational.

During the ten years following 1875, the settlement was nothing more than an isolated police and trading post, a centre for traders, hunters, prospectors and the occasional rancher.

With the arrival of the Canadian Pacific Railway in 1883-5, the homesteader and wheat-farmer began to put in an appearance. Calgary decided to stage a boom. Winnipeg had just enjoyed one. Why should not Calgary? To lend dignity to the occasion, the little village decided, in 1884, to become incorporated as a town, with a population of 506. But the citizens experienced a greater thrill at the threat of an Indian rising, in sympathy with the Riel Rebellion, in 1885. The same year, the *Herald* was first issued, as a weekly.

Father Lacombe and Father Doucet took up homesteads, in 1883, and began to group the centres of missionary activity in the district, now known as "The Mission." The Catholic Separate School District was organized; and the Sisters Faithful Companions of Jesus, forced out of Saskatchewan by the Riel Rebellion, were brought in to staff the school, in 1885. The same year, the church building, which had led a gipsy life, was fixed on Eighteenth Avenue, close to the present site; only to give way, in 1889, to a stone building, the present St. Mary's Cathedral, "with its turrets twain," on the banks of the Elbow River, at First Street West. Two years later, the Grey Nuns started the Holy Cross Hospital.

In 1893, Calgary was promoted to the rank of a city. But it was only a very small one. At the time of its Silver Jubilee in 1900, its population numbered scarcely 4,000. The actual figure in the census of 1901 was 4,392.

With the dawn of a new century, things began to happen. Until now the flow of immigration into Alberta had been a mere trickle. Sud-



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denly it became a flood. The Canadian North West had entered on an era of spectacular development.

### Calgary, 1901-1914

In the last quarter of the nineteenth century, world conditions generally, and the state of agriculture in particular, were none too good. The slow progress of the Canadian North West was in large measure due to the fall in grain prices, brought about by the opening of the Western States through the building of railways.

World conditions changed for the better at the beginning of the twentieth century. Perhaps the development of the South African gold mines had something to do with it. Then, as the price of wheat climbed from around 50 cents a bushel to near the dollar mark, the growing of wheat on the virgin soil of the prairie became a paying proposition; especially in view of the premium commanded by the superior quality of the Western Canadian product.

These and other converging impulses set in motion a tremendous rush to "the last best West."

Between 1903 and 1913, over two and a half million settlers entered Canada. Two hundred thousand came in annually, for several years, from the United Kingdom alone. Perhaps the active propaganda of the Canadian Government was a stimulating factor. At the same time a mighty flood of capital poured into the Dominion from Great Britain.

Alberta, which rose to the status of a Province in 1905, had a population of 374,295 in 1911, having added 300,000 to its number in ten years. The rate of increase for the ten year period was 412-1/2 per cent.

In all this progress, Calgary shared handsomely. During the first twenty-five years of its existence, its population swelled to 4,000. In the next ten years, it added 40,000 more, and jumped from 73rd place to 10th among the ranks of the cities and towns of Canada. In 1907, there was no bank clearing-house nearer than Winnipeg. By 1910 the Calgary clearing house ranked sixth in the Dominion. The city limits were extended several times. In 1893, the newly incorporated city covered four square miles. In 1907, it was extended to twelve square miles. And in 1910, it embraced thirty-six square miles within its borders. Naturally there had to be a boom. This time it was real estate, breaking out in 1909 and raging for about three years. While still mourning the demise of the real estate boom, the citizens, now in the midst of what they called, in those days, a "financial stringency," were cheered by a violent but short-lived oil boom in the spring of 1914, which was in turn snuffed out by the outbreak of the Great War in August of the same year. Probably the period of Calgary's greatest growth lay between 1905, the year of the creation of the Province of Alberta, and 1914, the year of the oil boom and Great War.

Up to this time, one church had sufficed for the needs of the Catholic community. But with the phenomenal growth of the city, there came a call for more. The response was the erection of parishes in East Calgary, on the North Hill and in the West End. The parish in the West End was dedicated in 1910 under the title of The Most Sacred Heart of Jesus.

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## THRIFT PAYS DIVIDENDS

Most people think of dividends only in connection with striking oil, discovering gold, dramatic investment suddenly hatching the humble nest egg into a strutting fortune.

But dividends may be quite as properly, and far more surely associated with buying a pair of stockings, ordering the groceries—thrifty everyday buyings—surely building up savings.

Perhaps we'd think of the subject from this angle if we picked up the newspaper and read:

"CLOTHING PURCHASED OVER PERIOD OF TEN YEARS PILES UP BANK BALANCE FOR EUROPEAN TOUR!"

— or —

"LOCAL WOMAN FINANCES ENTERTAINMENT ON MONEY SAVED BUYING HUSBAND'S SHIRTS"

"Sounds foolish? Of course!" Certainly makes poor headlines. The non-spectacular always seems a bit ridiculous when held up to public notice. Yet nearly everybody could cite, off hand, a dozen or more examples of people who seem to be able to save without scrimping.

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**CENSUS STATISTICS****Total Populations**

	Dominion	Alberta	Calgary
1871.....	3,689,257	.....	.....
1875.....			2
1881.....	4,324,810	.....	.....
1884.....			506
1891.....	4,833,239		3,876
1901.....	5,371,315	73,022	4,392
1905.....		169,000	11,967
1911.....	7,206,643	374,295	43,704
1916.....			56,302
1921.....	8,787,949	588,454	63,305
1926.....			65,512
1931.....	10,376,786	731,605	83,761
1936.....		772,782	83,304

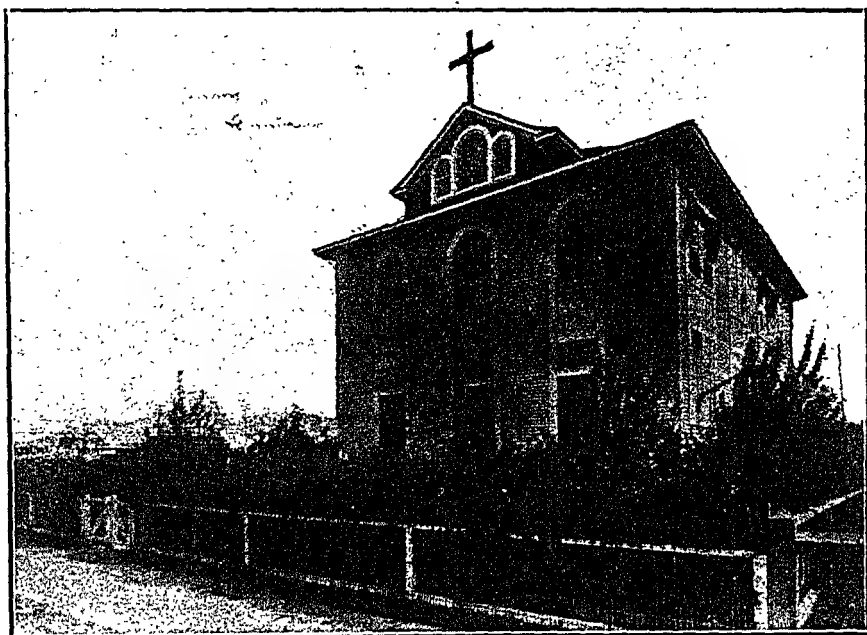
**Catholic Population**

(Dominion Census, 1931)

Catholics in the Dominion: 4,285,388; being 42 per. cent of the total population.

Catholics in the Province of Alberta: 168,408; being a little under 23 per cent of the total population of the province.

Catholics in the City of Calgary: 10,571; being a little over 12 per cent of the total population of the city.



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*to*

**Sacred Heart Church**

*on attaining*  
*its Twenty-fifth Anniversary*

## HISTORY OF THE PARISH OF THE SACRED HEART, CALGARY



**W**HEN we seek information concerning the precise dates of the earliest events in the history of the Sacred Heart Parish, oral tradition is conflicting. Even the first priest who was in charge, is three months out in dating the first service in the church.

Documentary evidence is scanty, but nonetheless sufficient to establish definite markers. Until recently, even the inferences based on the documents have been incorrect. For the only documents taken into account heretofore were the parish registers of baptisms, marriages and funerals, which date from the end of February, 1911; and it was presumed that the church must have been opened about this time. However, it is now clear that the opening of the registers only indicates the arrival of a resident priest; and that the church had been open for services since the previous June.

Further written evidence is now available: first, a statement of account by Father Leduc, diocesan treasurer, covering the purchase of the site; secondly, four brief extracts from the Codex Historicus in charge of the Oblate archivist; and thirdly, the parish announcement book, dating from July 10th, 1910.

### The First Church

Early in 1909, Mgr. Legal, Bishop of St. Albert, in whose diocese Calgary was then situated, anxious to provide for the spiritual needs of the rapidly growing population, instructed Fr. Jan, O.M.I., to locate the site for a new church in the west end of the city. Sixteen lots were finally secured, immediately west of Fourteenth Street West, between Thirteenth and Fourteenth Avenues. The Bishop sent Fr. Jan the money to make the first payment on the 6th of March, and the final payment, on the 27th of May, 1909. The Bishop made a gift of four lots to the future parish; and the parish purchased the remaining twelve lots from the Bishop, in 1912.

Plans were then made to erect a substantial frame building, with two storeys, full basement and commodious attic. The "Upper Room" was to be the chapel; and the ground floor was intended to be the school. Possibly the attic was reserved for the clergy. Fr. Nelz says that the chapel was to be on the ground floor, and the school upstairs. He may be right.

Three laymen were appointed to oversee the work of construction. Mr. Charles Rooney had the excavation taken out and the concrete foundation put in for the cost of the materials. The building was sufficiently advanced to receive the simple blessing from Bishop Legal, on the afternoon of the 24th of April, 1910.

Early in June, the French-speaking people of the city held two meetings, "pour preparer la splendeur de la St. Jean-Baptiste." At the second meeting, it was decided that, as the new church of the Sacred Heart would be ready by the end of the month, it would be a very convenient place to celebrate the Solemnity of the Feast of St. John the Baptist. "Nous



The Rev. A. NAESSENS, O.M.I.



aurons tout ce qu'il faut: messe solennelle, sermon de circonstance, etc." Accordingly, on the 26th of June, 1910, High Mass was celebrated for the first time in the Sacred Heart Church. The building was beautifully decorated; and the speaker for the occasion was Fr. Simard, O.M.I. "L'église du Sacre-Coeur a été bien décorée et les fetes ont été très belles. Grand sermon du Rev. P. Simard." The compiler of the Oblate Codex-Historicus recorded that this was "the first service and the first sermon" in this church. The following Sunday, July 3rd, the church was open for regular services, which have been continuously conducted in this parish to the present day.

### An Oblate Mission

For the first seven months, the new church was an Oblate mission, attended by visiting missionaries. Fathers Lewis, Culerier, Demers and Nelz officiated in turns. Services were held only on Sundays and holidays: Holy Communion at 8 a.m., Mass at 10:30 a.m., Sermon and Benediction at 7:30 p.m. The evening devotions were discontinued during November, December and January. This was probably necessitated by the absence of street lights and side-walks; a condition which had not been remedied in the following spring, as the good Father recorded his regrets on March 3, 1911: "No side-walk; pretty dark." There was First Communion for the children on the 8th of December; and the first Midnight Mass was celebrated at Christmas, 1910.

### Resident Priest

On the 29th of January, 1911, the priest told the congregation: "I have written to the Bishop to have a priest appointed here, and the parish divided in the centre of Eighth Street West, and to have the pastor to live in the rooms over this chapel." And on the following Sunday, he announced: "I hope to be able to give you good news about the new parish by next Sunday." On 12th of February, Father Nelz, O.M.I., was installed as resident priest-in-charge. From that date, there were two Masses on Sundays: Low Mass at 8:30, and High Mass at 10:30 a.m. There were Devotions on Sunday evenings at 7:30, "never very long." From this time also Mass was said every morning during the week at 8 o'clock, and the church was open all day long. The Stations of the Cross were blessed and erected on the 3rd of March; and there were Devotions, with the Way of the Cross, on the Wednesday and Friday evenings of that Lent. The ceremonies of Holy Week were carried out for the first time in the parish; and the choir sang the music of "Leonard's Mass," on Easter Day, 1911.

### Canonical Parish

The parish was growing very fast. It contained seventy families at Easter, 1911; and by Pentecost, the number had increased to ninety. The Bishop decided to give it the status of a canonical parish, and to appoint an additional priest to take charge of it. The document of canonical erection was dated the first of June, 1911; and in accordance with the provincial act for the incorporation of the diocese, the "Catholic Parish of the Sacred Heart, Calgary, in the Diocese of St. Albert" became at the same time a civil corporation. The new parish priest, the Rev. A. Naessens, O.M.I., arrived on the first of July; while Fr. Nelz remained as assistant, and also attended Beiseker, which was at that time a mission dependent on the Sacred Heart, Calgary. Five councillors had been elected on the 21st of May, to act as advisers to the parochial corporation.

They were Messrs. C. Rooney, J. O'Gara, V. Raby, E. Olivier, and P. Laurendeau. In January, 1913, H.P. Laurendeau retired and was replaced by Mr. E. McCormick.

On the feast of the Sacred Heart, Friday, June 23, 1911, Bishop Legal assisted at High Mass, preached and administered the sacrament of Confirmation. The announcement book preserves the memorandum at this date: "Dispensation from abstinence; King George's triumphal procession in the streets of London." The Bishop administered Confirmation again on Seventh Sunday after Pentecost in the following year, 1912.

Shortly after the arrival of Fr. Naessens, the cottage was built on Fourteenth Avenue, where the priests could take their meals and the housekeeper could have living quarters. Twenty-two hundred dollars were borrowed from the bank to build the cottage. The priests continued to occupy the rooms over the church. In September, 1911, a jacket heater was installed in the basement, to provide hot-water heating for "the parlour" where Mass was said on weekdays during the winter. In the following autumn, 1912, natural gas was introduced into the church building, and coal-burning, "Station Agent" stoves were "converted to gas."

### Building a School

When the Bishop purchased the church site, in the spring of 1909, the Separate School Board secured twenty lots in the west half of the same block. As the church building was approaching completion and the School Board had not taken action to provide school accommodation, Father Lewis, in May, 1910, "offered the free use of the new Sunalta church for school purposes." In January, 1911, a delegation from Sunalta district, consisting of Messrs. Rooney, Armstrong and Olivier, approached the School Board and requested that provision be made in the west end of the city for a school. The chairman announced the intention of the Board to build a school, and promised that accommodation would be provided not later than September, 1911. Though the Catholic Separate School District was organized as early as 1885, building operations were a comparatively new experience for the Board. The present St. Mary's Girls' School, started in 1909, was their first venture. Prior to this date, the Sisters had furnished class-room space in the Sacred Heart Academy; and for a couple of years, St. Mary's Hall, now the C.N.R. station, was rented for use as a boys' school.

In April, 1911, the School Board started negotiations "to issue debentures for the building of two schools, one in the west and east ends respectively." Some difficulty in disposing of these debentures was caused by the name of the school district, which was known as "Lacombe Catholic Separate School District." Financial brokers were thus led to imagine that they were being asked to tender on debentures from the town of Lacombe. The confusion was eliminated at this time, by obtaining official permission to substitute the name "Calgary" for "Lacombe."

Discussion continued during May over specifications and tenders for schools at the Sacred Heart and St. Anne's; and the contract was finally let in June for two four-roomed schools, to be built of solid brick and heated by steam. Teachers were engaged in November; and the schools were opened in January, 1912.

### Plans that Go Awry

A feeling of affluence seems to have prevailed in the early part of 1912. In the first four months, the debt was reduced by \$1,500.00. Then

they started to raise money to purchase the remaining twelve lots, adjacent to the church. True, this was done only by the assistance of a new loan to the amount of \$3,200.00; but another note at the bank seemed a trifling matter to people who could raise \$1,000.00 on one Sunday, by a special collection. Therefore it was natural to turn to the contemplation of erecting a permanent church and rectory.

The first step was to decide on a site. Having already sixteen lots and two buildings in Block 204, the suggestion was made that a new site be chosen, across Fifteenth Street, in Block 212, immediately west of the school grounds. Four lots in the south-east corner of Block 212 were being held, by members of the parish, for any community of Sisters who should consent to teach in the school. It was proposed to take these four lots in exchange for the church building and the four lots on which it stood, and to acquire more land in Block 212, across Fifteenth Street. At the end of July, the outlook did not appear so rosy; and Mr. C. Rooney made a motion that "owing to the present stringent financial conditions, it might be advisable to have the new church and rectory erected on the present church property." However, somebody persisted; and in November, five lots were purchased in block 212, at the corner of Thirteenth Avenue and Fifteenth Street, for the sum of \$8,500.00, which was borrowed from the bank. They now had nine lots in the block west of Fifteenth Street, and were negotiating for more. Fortunately they were never able to acquire any more.

It was then assumed that the parish would have no further use for the old site in block 204. The parish council proposed, in February, 1913, to sell the cottage and two lots for \$5,000.00, and two adjoining vacant lots for \$3,500.00; but optimists considered that "it would be preferable to delay a few weeks to secure this price and perhaps a better figure for this property." The weeks lengthened into years, and still the "better figure" has not entered on the stage. (To obviate misunderstanding, we must point out that these lots never were at any time exempt from any portion of the city taxes.) In February, 1913, the Ursulines de Chavagnes agreed to accept the first church building, "when vacated." As the church had not been vacated by the end of 1919, the offer was cancelled by mutual agreement.

Having received Archbishop Legal's approval of the new site, the parish council decided, in February, 1913, that plans for the new rectory be prepared by Mr. J. J. O'Gara, architect. Sketch plans for the rectory were submitted and approved, on March 7th, the approximate cost to be \$15,000.00; and Mr. O'Gara was instructed to complete the plans, with necessary specifications, and to ask for tenders, "as soon as the required loan can be secured." In September, the announcement was made in church that the building of a rectory had been postponed. By the end of the year, plans had grown more ambitious, and embraced the building of the basement of the new church, at a cost of \$25,000.00, with ten thousand dollars' worth of equipment, in addition to the rectory. The plans for that proposed church and rectory are still in the parish archives. The project was altogether too grandiose for the parish. They were planning for a plant twice the size of the one that was erected in 1930. Had they gone ahead with the original basement plan, the congregation would still be confined to an unsatisfactory basement church, with the hope of ever building a church over it. It is sometimes well for us that our prayers are left unanswered. Allowance must be made for the vivacity of those

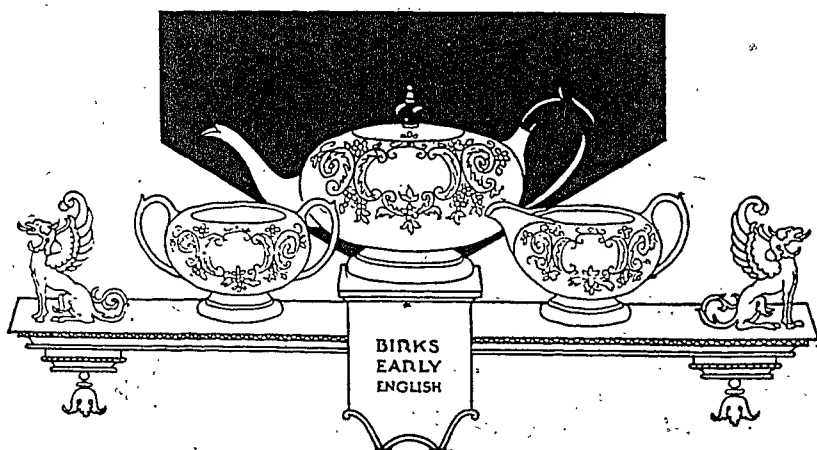
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and Cheapest Food

*But*  
Is economical only when good

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times. Real-estate boom days were past, but the citizens could not realize that they had gone forever.

Contemplating the start of building operations in April, 1914, the parish was negotiating, in the previous December, with a loan company in Portland, Oregon, for a loan of \$50,000.00. Parish and loan company agreed that \$52,000.00 was a conservative value to be placed on the land owned by the parish. The loan was to be spread over twenty-five years, with "the option of paying off some of the capital, whenever we have the opportunity of selling some of our land at a very good price."

In January, 1914, the parish council, still pursuing the loan and still seeking to acquire more land, passed a motion, "That the Parish Priest interview His Lordship Bishop J. T. McNally, in order to get His Lordship's views and directions with regard to the proposal of building the new church of the Sacred Heart." The Diocese of Calgary had recently been erected, and Bishop McNally had taken charge in the summer of 1913. In obedience to the above-mentioned resolution, the parish priest interviewed the chancellor of the diocese and was advised not to press the matter with the Bishop, because it was contrary to His Lordship's policy to allow a parish to borrow more than a small proportion of the building cost. At the end of March, the loan company took virtually the same stand; and the whole project was finally abandoned.

### Father Naessens, O.M.I.

Bishop McNally made his first Pastoral Visitation of the parish, on the Feast of Pentecost, May 31, 1914, and administered the sacrament of Confirmation. Two days later, Father Naessens celebrated the twenty-fifth anniversary of his ordination. Bishop McNally assisted at the High Mass in the morning; and a public reception in honour of Father Naessens was held in the McDonald Academy in the evening. In the following August, Father Naessens was promoted to be Provincial Bursar for the Oblate Fathers in the Province of Alberta-Saskatchewan, a position which he holds to this day.

The Rev. Albert Naessens was born in Courtrai, Belgium, on the 29th of November, 1864; studied at the Jesuit college in Tournhout; came to Canada in 1883; studied at the Oblate seminary in Ottawa, and was ordained priest on the 15th of June, 1889. For seventeen years he was Principal of the Dunbow Indian Industrial School, where he developed a champion hockey team that was quite famous in its day. He was parish priest of the Sacred Heart in Calgary, from July, 1911, to August, 1914.

The Dunbow institution, founded by Father Lacombe in 1884, at the junction of the Bow and Highwood Rivers, did splendid service in its day, training Indian young men to be farmers and teaching Indian girls the domestic arts. It produced some excellent Christians; and its lady graduates are today among the best housewives on the Indian reserves. As it has passed out of existence and there is none to tell its story, we place on record here the succession of Oblate missionaries who had charge of it: Father Claude (1884-1891), Father Naessens (1891-1907), Father Riou (1907-1912), Father Nordmann (1912-1918), Father Demers (1918-1922). It was closed because the Dominion Government intended to provide a modern successor to it. The government purchased a large block of land near Claresholm for the purpose; but was unable to find the funds to put up the necessary buildings, after replacing the schools on two of the reserves. The diocese, through the present pastor of the



THE PASTOR

The Rt. Rev. Mgr. A. J. HETHERINGTON, P.A., V.G.

Sacred Heart, had to administer the property at Claresholm as a farm for several years, while the government considered the proposition.

### Diocesan Clergy

For one year after the departure of Father Naessens, the Oblates remained in charge of the parish, with Father A. Jan, O.M.I., as pastor. But as Calgary had now become an independent diocese, it was proper that the missionaries should be gradually released to devote themselves to their missionary labours, while the diocesan clergy should assume the care of the parishes. Accordingly on the 20th of August, 1915, the Bishop appointed the Rev. A. J. Hetherington, to be parish priest. The Rev. E. J. Carew, who was to be assistant, was ordained at the Cathedral, on the 29th of August, and sang his first Mass, in the Sacred Heart Church, on the 5th of September.

The history of achievement from this date belongs to the parish societies, an account of which will be found in another place in this book. The story of spiritual progress we leave to the Recording Angel. We shall confine ourselves now to one important development.

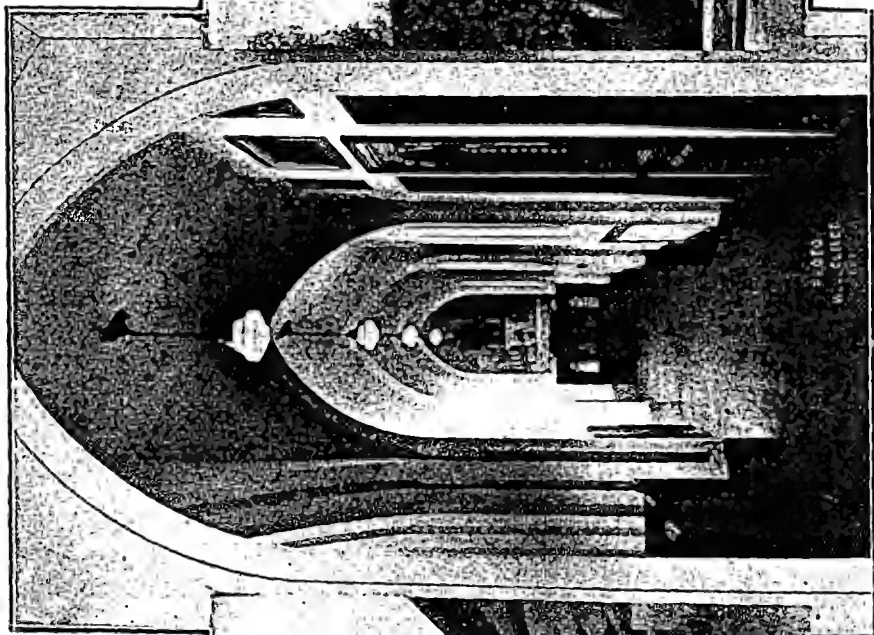
### New Church and Rectory

Great War years forbade all thought of building; and besides there was a debt. The earliest borrowings had mostly been discharged, but there still remained a considerable relic of the last real-estate deal to the amount of \$8,000.00. Ordinary Sunday offertories were very meagre from 1914 onward; but with the institution of the weekly envelope system in the beginning of 1921, the debt vanished as by magic, early in 1924. Then the urge to build reasserted itself. "At least a rectory," was the cry of the Men's Committee. But the pastor was loath to contemplate a rectory without a new church, and strenuously objected to attempting either with no money in hand. A new church seemed a vain dream. However, funds began to accumulate through the efforts of the Ladies' Aid; and in October, 1927, the Men's Committee conducted a drive to inaugurate the envelope collections for the Building Fund. By the end of that year, the Building Fund had reached the mystic figure of precisely \$7,000.00; the next year, it more than doubled itself; and by the end of 1929, it was well over the twenty-five thousand dollar mark, despite the fact that the Great Depression hit the world in October of that year. In the next two years, it increased by \$20,000.00, though some of it was used to pay carrying charges by way of interest.

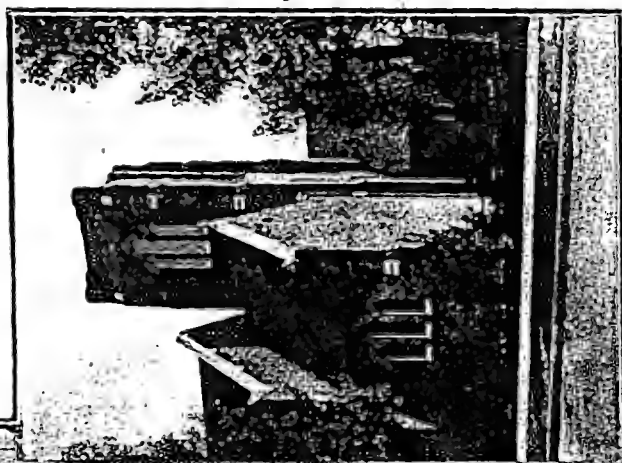
In the meantime, a great clamor for action arose. In the autumn of 1928, it was urged that a concrete foundation be put in and covered up for the winter, just to encourage contributors. But idle concrete does not fructify. Everybody was building something in 1929, therefore this parish should do so. The premise really called for the contrary conclusion; for building costs were excessive, and labour available would be of inferior quality. Not one bricklayer could be found unemployed. Then in the winter of 1929-30, the world woke up to the prospect of a long depression; and the comment was: "You were wise not to build." Yet we did start to build. Hoarding money would not bring us out of the depression, and Labour needed the employment. Contractors were more than anxious to bid; and the best mechanics, bricklayers and carpenters were easily recruited. When the depression is over and inflation holds sway, the same money may buy less architecture. Meanwhile the congregation has enjoyed the use of a comfortable and pleasing church for six years;

I. M. C.

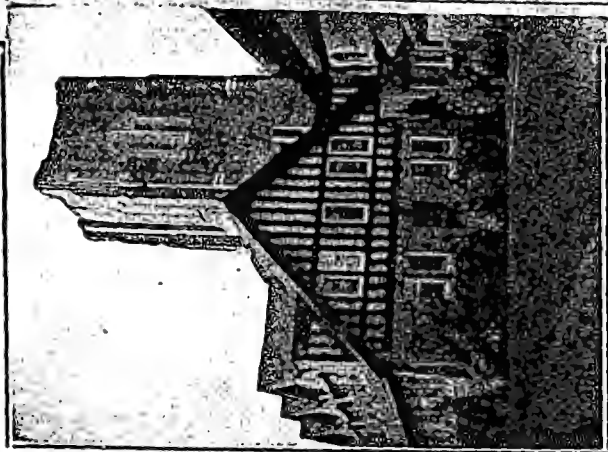
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EPISTLE AISLE



NORTH-WEST ASPECT



SOUTH-EAST ASPECT



a generation of children is growing up whose spiritual ideals are shaped in a House of God worthy of the name; and should good times come again, the faithful will have the pleasure of watching the "work of their hands" grow daily in beauty.

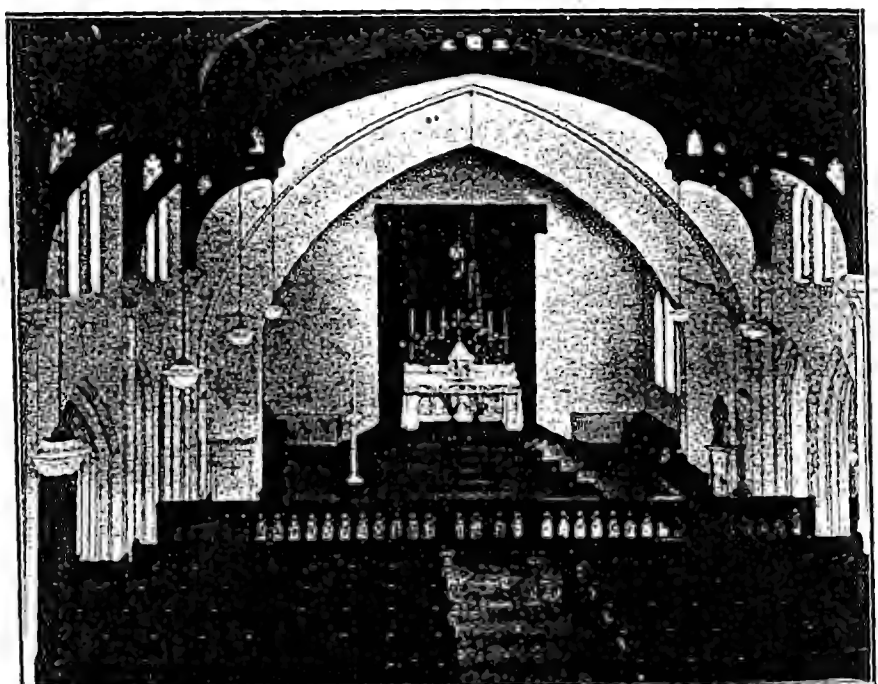
The first sod for the new building was turned privately on the 1st of July, 1930. The corner stone was laid by Bishop Kidd, on the 21st of September, Feast of St. Matthew. The building rose steadily, and the tower was ready by the middle of October to receive the big bell, which was removed from the cupola of the old church. Contractors and craftsmen took a personal interest and pride in their work, like the artist builders of old. As Christmas approached, they made up their minds to have the church ready for the Midnight Mass, though no suggestion was made to them so to do. Thus it happened that the church was opened informally with the simple blessing, and the first service in the new church was the Midnight Mass of Christmas, 1930. There seemed to be something significant in the fact; as though the Babe of Bethlehem hastened to acknowledge the goodwill of the people. They had provided room for Him this Christmas, more fitting than He found at His first coming as man to the world. May it foreshadow the spirit of Christian charity in the daily life of every worshipper. God consents to dwell in temples made by hands, in order that He may find His warmest welcome in the living temples of our hearts.

The only new equipment were the pews and the very simple canopy over the main altar, the drapery of which gave the lone touch of colour to the structure. Everything else, altars, organ, statues, stations, candelabra, vestment cases and so forth, had to be carried over from the old building and put in place on the afternoon of Christmas Eve. A rich cardinal-red wool carpet for the sanctuary was hand-knotted by young ladies of the parish, in 1937.

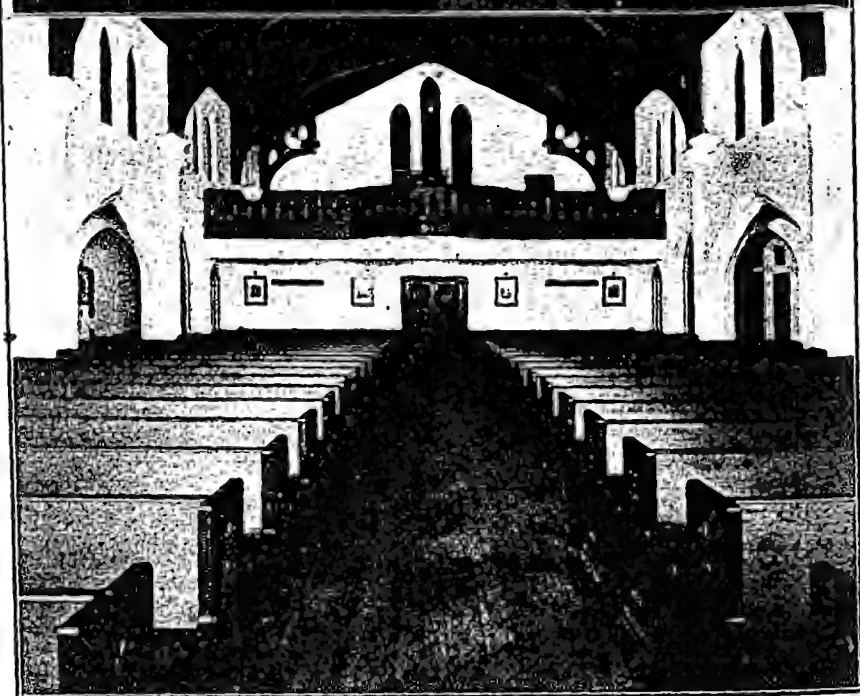
The clergy moved into the new rectory, on the 11th of February, 1931, Feast of Our Lady of Lourdes. On Sunday, February the 22nd, the solemn blessing of the church, by which the building was permanently dedicated to the service of God, was given by Bishop Kidd, who also blessed and erected the Stations of the Cross, on the following Wednesday.

Mr. W. Stanley Bates, of Calgary, was the architect. The J. McDiarmid Company, of Calgary and Winnipeg, were the general contractors, being represented by the Borgfords, father and son, during construction. Separate contracts were given to the Trotter & Morton firm for plumbing, heating and ventilating; and to Crane-Cassidy Electric for the electric wiring. The Globe Furniture Company supplied the pews, altar rail and gallery rail.

The new buildings comprise a church and rectory, connected together by the sacristy. The church proper is one hundred feet in length by fifty feet in width, and accommodates approximately five hundred persons. The principal entrance is through a vestibule and spacious, well lighted narthex. The central door in the narthex opens into the nave and reveals the lines of main arches, clerestory windows and wide central aisle, all of which direct the eye of the observer straight to the High Altar, the uncontested focal point in the interior. The ceiling of the nave is of wood, with hammerbeam trusses, all stained dark. The lighting fixtures hang from the trusses. A stairway in the narthex gives access to the organ loft and choir gallery, with beautifully curving balustrade of carved oak.



1. THE SANCTUARY



2. THE CHOIR GALLERY

The side aisles have a harmonious beauty all their own. Nothing intrudes in them to obstruct the vision, under a series of perfect Gothic arches, towards the Lady Altar that heads the gospel aisle, or St. Joseph's altar in the epistle aisle. The baptistery, confessionals and shrine of the Little Flower are placed outside of the main lines of the building, and are entered from the side aisles.

The sacristy is on the ground floor in the tower; and the boilers that supply steam heat to the church and hot-water heating to the rectory are in the basement of the tower. All the space in the tower, from basement to belfrey, has been utilized. A ventilation system is installed in the roof space over the nave, and is operated by an electric fan in the facade.

The main structural parts of the building are of reinforced concrete and corduroy tapestry brick, with cast-stone weatherings to the buttresses, corbels and copings. The brick is strictly kiln-run, none of the darker bricks having been culled; which gives a warmer tapestry effect, and is cheaper than selected corduroy. Concrete is used for the main aisle arches up to the clerestory windows, and for the piers in the nave, from the footings right up to the anchors for the roof trusses. The transverse arches over the side aisles are also of concrete. They thus become in effect flying buttresses to the main piers, while giving the side aisles a beautiful colonnaded effect. The upper storey of the rectory is faced in half-timber work.

Church and rectory are linked together in plan by a solid square tower, which rises on the gospel side of the chancel. This is an unusual plan; but the resulting composition of mass presents in perspective a very attractive grouping of parochial buildings around the central tower. The architectural style is in the true Gothic spirit. The absence of mullioned tracery windows and the austere severity of design might suggest Norman Transition inspiration. The architect knew that he was planning a small simple parish church, not a cathedral, and that if he desired to produce architectural effect, he must seek it in simplicity. He succeeded admirably. The only little bit of exterior ornament allowed to him is the deeply recessed and chastely moulded, arched opening at the main door of the church, where the cast-stone lintel displays the name of the church in Gothic lettering, and the tympanum signs and seals the edifice with the monogram of Christ, the chrismon, or Chi-Rho; flanked by Alpha and Omega.

### Conclusion

The material temple is a symbol of the Living Church, the Blessed Vision of Peace, which is being built on high of "living stones."

"Keep my sabbaths, reverence my sanctuary, observe my commandments . . . and you shall dwell in your land without fear." (Levit. 26: 2). The rite of Dedication of a Church, says St. Thomas Aquinas, "signifies the holiness secured to the Church by Christ's Passion, and which is also required of its members."

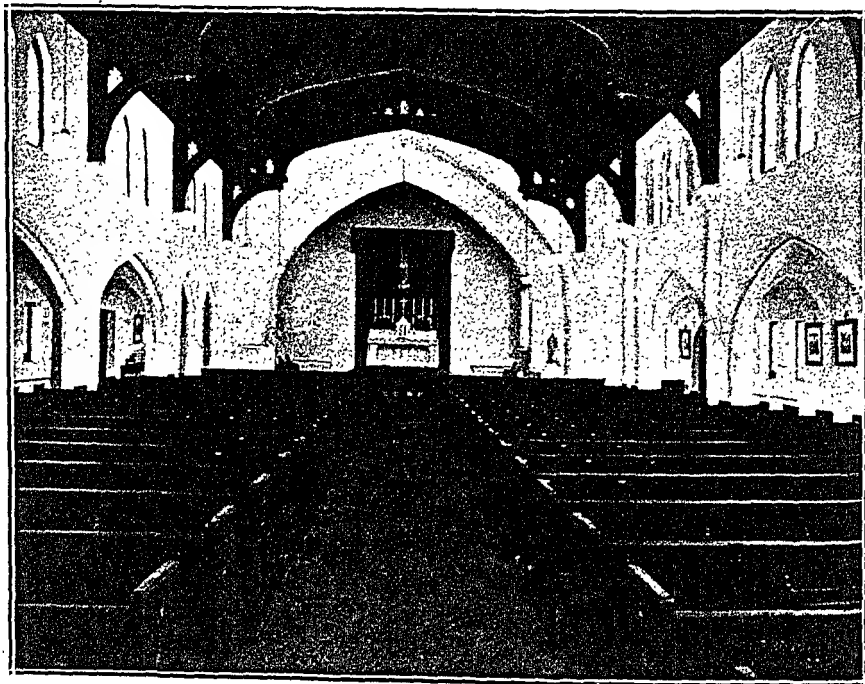
It may not be easy for some of us to keep our standards high and our ideals bright through all the trials of life. Many are frail. For such among us, our parish church is a source of comfort. There we may go, confident that we shall find courage, strength and grace to keep His commandments. It is our Father's house, and He loves to receive our visits. "I will set my tabernacle in the midst of you, and my soul shall not cast

you off." (Levit. 26: 11). "I will receive you, and I will be a father to you; and you shall be my children, my sons and daughters, saith the Lord Almighty." (2 Cor. 6: 18).

If His children, then are we brothers each to other, and the parish one great family camped about our Father's tabernacle.

All who, fired by the spirit of Christian charity, have worked for God's cause in this parish and have taken any part in raising this church to the honour of the Sacred Heart of Our Divine Master, have thereby made the Blessed Vision of Peace to shine on their own lives and the lives of their children and their children's children through time into eternity. May they "there find perfect peace." They have spent of their labour, their thought and their earthly goods on the things that endure. So be it, when our camping here is done, and symbols give place to reality.

"When we build, let us think that we build for ever. Let it not be for present delight, nor for present use alone. Let it be such work as our descendants will thank us for; and let us think, as we lay stone on stone, that the time is to come when these stones will be held sacred, because our hands have touched them; and that men will say, as they look upon the labour and wrought substance of them: 'See! Our fathers did this for us'." (John Ruskin.)



THE MAIN AISLE

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The Rev. A. NAESSENS, O.M.I. (July, 1911 to Aug., 1914)

The Rev. A. JAN, O.M.I. (Aug., 1914 to Aug., 1915)

The Rt. Rev. Mgr. A. J. HETHERINGTON, D.P., B.A., V.G.  
Pastor, Aug. 1915; Protonotary Apostolic, 1936.

### ASSISTANTS

The Rev. E. NELZ, O.M.I. (1911-13)

The Rev. J. TOSQUINET, O.M.I. (1913-14)

The Rev. P. COZANET, O.M.I. (1914-15)

The Rev. E. J. CAREW (1915-16)

The Rev. J. L. RYDING (1916)

The Rev. J. J. SHEA (1916-18)

The Rev. J. E. DOUGAN (1918-19)

The Rev. W. G. GILMAN (1919-20)

The Rev. J. McLAUGHLIN (1920)

The Rev. S. DEMPSEY (1920)

The Rev. W. HOLLOWAY (1920-21)

The Rev. C. J. SMITH (1921-22)

The Rev. M. McQUAID (1922-24)

The Rev. C. J. SMITH (1924-25)

The Rev. R. F. CRAGG (1925-28)

The Rev. H. F. RITTER (1928-30)

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## CHRONICLES OF THE EARLY CHURCH IN SOUTHERN ALBERTA



### Origins

THE North country witnessed the beginnings of the Church in Saskatchewan and Alberta. This was natural; because the white man first entered by northern routes. The old fur traders came in, either from the Hudson's Bay, by the Hayes, Nelson and Churchill Rivers, or from Montreal, by the Great Lakes and the Red River District. In either case, following rivers and lakes as much as possible, they ascended the Saskatchewan River to Cumberland House, then turned north to Frog Portage and the Churchill River, west to l'Île à la Crosse, north-west to Methye Portage, down the Clearwater to McMurray on the Athabaska, and on to Chipewyan. After the establishment of Fort Edmonton, at the end of the eighteenth century, the North Saskatchewan and Saskatchewan Rivers became a great line of communication, by way of Fort Pitt (Onion Lake), Carlton, Fort à la Corne and Cumberland House, to Lake Winnipeg; whence much of the merchandise passed by Norway House to York Factory, on the Bay.

We shall not be surprised, then, to find that the first bishop resident in Alberta was named to the Athabaska-Mackenzie Vicariate in the north; and that there was a bishop at St. Albert, in central Alberta, long before the Diocese of Calgary was formed in the south. And there were Grey Nuns at Providence before Confederation.

Up to the year 1841, there was no permanent Catholic mission in that part of the North-West which is now the Province of Alberta. The whole region was in charge of a Bishop and a handful of priests, with headquarters at Red River, whose lives were spent in long missionary journeys, evangelizing the Indian and half-breed population. The reports of two missionaries, the Rev. F. N. Blanchet (later Bishop of Oregon City) and the Rev. M. Demers (Bishop of Victoria, 1847), who travelled up the Saskatchewan to Jasper in 1838, persuaded Bishop Provencher that the time had come to establish the missions on a more permanent basis, with resident clergy. This work was entrusted to the Rev. J. B. Thibault, a secular priest, who came out, in 1842, and made Devil's Lake, which he christened Lac Ste. Anne, the centre of missionary activities for this part of the country. Ten years later, the Rev. Albert Lacombe, then a secular priest, was attached to the Lac Ste. Anne missions.

Shortly after Father Lacombe's arrival in the West, the missions of the entire North-West were committed to the care of the Oblates of Mary Immaculate, in the hope that they would be able to organize the region thoroughly and keep the missions fully and constantly manned. The first two Oblates arrived at Red River, in 1845. They were Father Aubert and Brother Tache, who was later Archbishop of St. Boniface. The first Oblate, Father Remas, arrived at Lake Ste. Anne, in 1855; and Father Lacombe made his profession as a member of the Oblate Order, in 1856, while continuing his labours in the Lake Ste. Anne missions. In January, 1861, Bishop Tache personally chose the site of St. Albert, which

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remained the base camp of the Oblate missionaries in the far west for the rest of the century.

It is not our concern here to trace the progress that was made, except in so far as it relates to the future diocese of Calgary. Suffice it to say that the growing importance of the missions in this area is evidenced by the fact that a Bishop was sent to take charge of them, in the person of Mgr. Vital Grandin, who for the previous ten years had been a missionary Bishop in the sub-Arctic. He wrote from France to Father Leduc in 1868: "This autumn I shall fix my permanent residence at St. Albert. I shall come to you with a regular caravan of missionaries, priests, ecclesiastical students and some pious young men who wish to devote themselves to the missions." When St. Boniface was elevated to the rank of archdiocese, on the 22nd of September, 1871, St. Albert was created a diocese, embracing central and southern Alberta and, right into the twentieth century, much of Saskatchewan.

### The Blackfoot Mission

In days of old, the Blackfoot Indian roamed that part of the prairies of Alberta that lies to the south of the Red Deer River; and he held it against all comers by every wile known to Indian strategy. Within this territory also were his friends and kinsmen, the Bloods and Piegans, and his guest and ally, the Sarcee, an isolated colony of Athapascan stock. Together they constituted the dreaded Blackfoot Confederacy, which, hemmed in by foes on all sides, relied on attack as the surest means of defence. The mountain slopes to the west were the hunting grounds of the Stoneys, a lone band of Assiniboines (Sioux), who had strayed from their original home somewhere east of the Cypress Hills. This is the aboriginal setting of the diocese of Calgary. All the above-named tribes are found in the diocese today, farming in a leisurely way, each on an Indian Reserve of its own. Mingled with them there may be a minute sprinkling of their former neighbours: Crees on the north, Minnetarees or Sioux on the east and south, and Kootenays in the Rocky Mountains.

The country of the Blackfeet was the last opened up to the habitation of the White Man. The hostility of these Indians is generally alleged in explanation. And certainly the Blackfeet carried on perpetual warfare with their neighbours both to the north and to the south; as the Oblate missionaries among the Crees and the Jesuit missionaries in the U.S.A. testified. But the main reason that kept the White Man away in the early days was that the country offered no inducement to the fur trader. The Hudson's Bay Company merely regarded these prairies as excellent grazing grounds for the buffalo, which provided food, clothing and shelter for the Company's men.

The fur-traders were content to experiment with forts, or trading posts, just outside the Blackfoot country. In 1791, Peter Fidler built Chesterfield House, at the north-east gateway, near the junction of the Red Deer and South Saskatchewan Rivers. This post was operated for thirty years, with an establishment of one hundred men. Rocky Mountain House was built by John Macdonald, in 1802, at the north-west gateway, and was operated almost continuously until 1875, when it was abandoned, in favour of the new post of Bow River, at Calgary. In 1832, Bow Fort was established, with John E. Herriot in charge, in what is now the Stony Indian Reserve, but the experiment was given up in 1834, because fine furs were rare, and the cost of transportation prohibitive.

## Who Am I?

I AM the Guardian of your most cherished possessions.

I HOLD your inmost secrets Inviolable.

I AM the enemy of Idle Curiosity as well as of greedy, prying Eyes of Green.

I WITHSTAND the assaults of Water, of Air, of Fire and of Explosions, Civic Commotion or Riot.

I AM stationary, I cannot run away, or disappear or disintegrate.

I AM under your control and yours alone and, although I open at your touch, I will always conceal and never reveal your secrets to any other without due process of Law.

I AM large or I am small, as you desire, and my capacity is regulated to your needs.

I HOLD sacred the Tragic Evidence of the Past or Glorious News for the next Generation.

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Explorers, hunters, prospectors and trappers had passed through, or skirted, this territory and penetrated through the Valley of the Bow into the mountains. Dr. McLaughlin, of the Hudson's Bay Company, in 1841, led a party of settlers from Fort Garry, through the ruins of Bow Fort, and over the White Man Pass, near Canmore, into Oregon. In 1845, Lieutenants Warre and Vavasour made a reconnaissance for the British War Office, travelling by way of Edmonton, Big Hill Creek near Cochrane, and White Man Pass, to Vancouver, Washington. The Palliser expedition made an exploratory survey of the country, in 1857, for the British government. But it was near the close of the third quarter of the nineteenth century before merchant or missionary established residential centres for their activities in the Blackfoot domain.

However, while the missionaries were establishing themselves in the north country, they made continual efforts to get in touch with the Indians south of the Red Deer. As early as 1842, Fr. Thibault penetrated at least as far south as Dogpound Creek, looking forward with equanimity to being scalped by tribes whom he described in a letter to his father as "bien mechantes." An interesting visitor came to the country in 1845. This was the Jesuit missionary Father de Smet, a man of powerful physique, who covered 261,000 miles across prairies and mountains, during his missionary career of fifty years. He came north seeking the Chiefs of the Blackfeet, in the hope of persuading them to make an enduring peace with his Indians in the United States. On his way to Rocky Mountain House, he baptized a number of the Stoneys.

Each season missionaries came from the north to evangelize various tribes of southern Indians, camped along the Red Deer River. The missionaries often made Buffalo Lake temporary headquarters, and one of them would sometimes pass the winter there. From 1858 to 1871, Father Lacombe was the Apostle of the Blackfeet, visiting their camps anywhere from Rocky Mountain House to Buffalo Lake, and making frequent forays into their country. In 1862, he went as far as the Bow River, in answer to their call, to tend them through an epidemic of smallpox. He was with the big chiefs of the Blackfeet, and received a bullet wound, when they were attacked by the Crees, in December, 1865. In 1869, he made a journey right through the country, as far as Fort Benton.

Certain of the men who co-operated in this work, we shall meet later in connection with the founding of the Church in the Calgary area: Bishop Grandin, Fathers Fourmond, Blanchet, Remas and Caer, the laymen Alexis Cardinal and Jean L'Heureux, and notably Brother Scollen.

### Our Lady of Peace in the Country of the Blackfeet

Through the perseverance of visiting missionaries, Christian ideas began to permeate the Blackfeet, Bloods, Sarcees and Piegans. Many hundred young people were growing up in all these tribes who knew that they were baptized Christians. The missionaries kept a faithful record of them. At length the time seemed ripe for a development of the work. In 1869, the Council of St. Albert Vicariate decided to establish a permanent Mission, with a residential centre in the country of the Blackfeet; and they gave it the significant title of "Our Lady of Peace." Lack of means prevented the immediate inception of the project. And a further difficulty arose by the recall of Father Lacombe to the diocese of St. Boniface in Manitoba. Brother Scollen was best qualified, by his knowledge of the Indian languages and customs, to replace Father Lacombe as future



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head of the new Mission. But Brother Scollen had not finished his theological studies. Brother Constantine Scollen was born in Ireland, about 1841; joined the Oblates, and after going through his noviciate, was sent out West, arriving in St. Albert on August 27, 1862, and in September opened Edmonton's first school.

In 1872, Bishop Grandin and Fr. Blanchet carried on the usual visitation of the Indian camps along the Red Deer, and "dans la prairie"; while Brother Scollen continued his studies, and Alexis Cardinal, an old attendant of the Fathers, went to build a house, some twenty-five miles up the Elbow River, as the beginning of the new Mission. He felt that he was heir to Father Lacombe's responsibilities as Apostle of the Blackfeet. The site of the House of Alexis, the first ecclesiastical centre in the Calgary District, was on the north bank of the Elbow River, about four miles S.E. of Jumping Pound P.O., in section 10, tp. 24, rg. 4, W. of the 5th Meridian.

On Holy Saturday, the 10th of April, 1873, Constantine Scollen was ordained by Bishop Grandin. On the following Tuesday, the newly ordained priest set out for his missions. He visited camps of the Blackfeet, Bloods and Piegans; inspected the house of Alexis; travelled through the south country; and was still in the Belly River district, near "Fort" Hamilton, in the beginning of September. He returned to St. Albert, on October 12th, and reported to Father Leduc that the Blackfeet were very well disposed to having the missionaries take up residence among them, and that the House of Alexis, on the Elbow, would answer the purpose for a start. Father Scollen was sent back right away to take up his quarters in the Elbow River district. Father Fourmond, on leave of absence from the Mission of Lac Ste. Anne, accompanied him, as his tutor, to help him complete his theological studies during the winter. Louis Daze, an attendant of the St. Albert Mission, went with him as a lay helper. Thus an establishment of four, consisting of two priests and two laymen, opened up the new "Mission of Our Lady of Peace in the Country of the Blackfeet," early in November, 1873. An Indian child, baptized by Father Fourmond on Christmas day, was given the names Vital Constantin, in honour of the Bishop of the diocese and of the founder of the mission.

In the following spring, Father Scollen started out on his visitation of the Indians on the prairies, while Father Fourmond went home to Lac Ste. Anne. On one occasion this year, when crossing the Bow, Father Scollen was nearly drowned, losing all his baggage, except his books. In the autumn, he went north to report to Bishop Grandin, who had just returned from France. The Bishop assigned two more priests to the Blackfoot Mission: Fathers E. Bonnald and L. Doucet.

The three Fathers started south on the 14th of October. Fr. Doucet went to Buffalo Lake to pass the winter. On Hallowe'en, Fathers Scollen and Bonnald camped by the Bow, and next day arrived at the Mission on the Elbow, where an enormous crowd of Blackfeet had gathered to welcome them home.

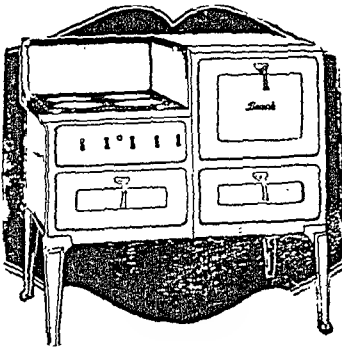
Everything looked promising. The Indians were sympathetic; and the Mission staff had increased to three priests and three laymen, Jean L'Heureux, one of Father Lacombe's old attendants, having joined the mission this year.

But there is an old saying that new foundations are laid on the cross. Louis Daze had faithfully served the missions for years, in the spirit of a

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religious, living the life of a Lay Brother. Shortly after the Fathers' return, he was out hunting buffalo, to lay in a stock of meat for the winter, when a terrible blizzard swept down on him. He was lost for ten days, and was found frozen to death, on Nose Hill, near the Bow River. On the 8th of March, 1875, Father Bonnald and Alexis Cardinal took the body of Louis Daze to St. Albert for burial, spending forty-six days on the journey.

Father Doucet left Buffalo Lake, on April 22nd, with several families of half-breeds; crossed the Red Deer a week later; two weeks later, camped by the Bow; and next day, May 15th, arrived at the Mission on the Elbow, where he found Father Scollen, with two prospectors, Joe Healy and Nick Sheran. Two weeks later, Alexis returned from St. Albert, without Father Bonnald, who had been sent to Cumberland House.

Father Scollen spent the month of June in the Belly River district and at Fort Macleod, where he met certain people of importance in this story. Among them was a Captain Brisebois, who stood sponsor at some baptisms administered there by Father Scollen. He returned to the Mission, and set out again on the 12th of July, for his visitation of the Indians scattered across the prairie, leaving Father Doucet in charge at the Mission. At his return, on the 23rd of October, he was to make a rapid and fateful decision for the future of the Church in these parts. An historical event had happened in his absence.

Left alone in the summer of 1875, one of Father Doucet's little chores was to see to the erection of a log cabin, eight or nine feet square, at the confluence of the Bow and Elbow Rivers. Experience had shown the need of a pied-a-terre at this lonely spot, about a day's journey from the Mission. The Fathers never used that cabin. The purpose it was intended to serve had passed before its completion. In his solitude this summer, Father Doucet witnessed the birth of Calgary.

### American Whisky Traders

While the light of the Gospel was painfully filtering in from the north, floods of bad whisky began to pour in from the south. The process of opening up the western States brought in a number of "bad men" with the good. Some of the worst drifted into Montana, around Fort Benton on the Missouri, and gradually extended their sphere of operations from this point into Canada. Whisky was their medium of exchange in trading with the Indians. A good stiff jolt bought a beaver skin; a gallon or two parted the Indian from his horse, which was an important part of his equipment for making a living.

About the time that the Vicarial Council at St. Albert was planning the establishment of a missionary centre in Blackfoot territory, a similar bright idea struck the gentlemen at Fort Benton. The firm of Hamilton and Healy built a trading post at the junction of the St. Mary's and Old Man Rivers, south of the site of the future city of Lethbridge. A portion of this post was fortified with a stockade and so forth, the utility of which is evident in the following admission by a writer who is not unfriendly to these traders. "Often the place was filled with drunken, fighting Indians, while the traders placidly waited within the buildings for the riot to die out." And "sometimes the traders held as shocking carousals as the Red Men." It is no wonder that Fort Whoop-Up was its generally accepted appellation, instead of the more official but less descriptive name of Fort Hamilton. Other little posts for the transaction of this business

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bore the significant titles of "Fort Stand-Off" and "Fort Slide-Out." Some of these enterprising traders dispensed their poisonous wares even as far north as Edmonton; coolly notifying the Hudson's Bay Company's officials that no one in Fort Edmonton had the right to stop them. The Dominion had taken over the rights of the chartered company in 1869, but had not yet had time to assert its authority so far west.

The Fire Water of the Pale Faces was rapidly demoralizing the Indian. Murder, rapine and Indian wars were rampant in the land. The risks were too great for the prospector, the settler, or the legitimate trader. The following letter, alleged to have been penned by a gentleman called "Snookum Kim," in "Whoop-Up," to a friend at Fort Benton, gives a touch of local colour: "Dear Friend: My partner Will Geary got to putting on airs and I shot him and he is dead the potatoes is looking well." The epistle is not dated. But the heyday of the whisky trader was the late sixties and the early seventies of the last century. Then came "the Mounties."

### The Riders of the Plains

In 1872, the Dominion Government, concerned about the state of lawlessness and unrest along the border, sent Col. Ross-Robertson to investigate. He found that, beyond the Province of Manitoba westward, there was "no kind of government at all" and "no security for life or property." He referred to the traders at Fort Hamilton, estimated the man-power at twenty and stated that "in 1871 eighty-eight of the Blackfoot Indians were murdered in drunken brawls among themselves." He recommended "the establishment of a customs house on the Belly River, with a military guard of about 150 men." This, in his judgment, would stop the whisky traffic and the horse-stealing raids by Indians from south of the line, and when these two sources of trouble were eliminated, Indian wars in the North West would cease.

A Bill establishing the North West Mounted Police became law on May 20th, 1873. Sir John A. MacDonald insisted on the scarlet uniform, because the Indians, perplexed by uniforms of other colours, had said to Col. Ross-Robertson: "We know that the soldiers of our Great Mother wear red coats and are our friends." The necessity for prompt action was brought home to the government by "the Cypress Hills Massacre," on the 7th of June in this same year, when a party of white men from Fort Benton surprised a camp of Assiniboines, near Farwell's trading post, and murdered in cold blood some thirty-five men, women and children.

The newly organized police force started, on July 10, 1874, from Dufferin (Emerson), Manitoba, on its famous march westward, under Col. French, the Commissioner, and Col. Macleod, assistant commissioner. In the fall of the year, Col. Macleod erected Fort Macleod on the Old Man River and made it his headquarters for the introduction of Canadian law and order. "With his little force of red coats he maintained a dignity and displayed a strength that won the respect of the lawless traders and kept the thousands of warriors, used to war and blood, in subjection." (Kelly). Police posts were established at other strategic points. Ranchers brought in herds of cattle to supply the posts, traders opened stores close by, and the country was opened to peaceful development. "Pioneers of Justice were the Riders of the Plains"; and rancher and settler, commerce and industry followed in their trail.

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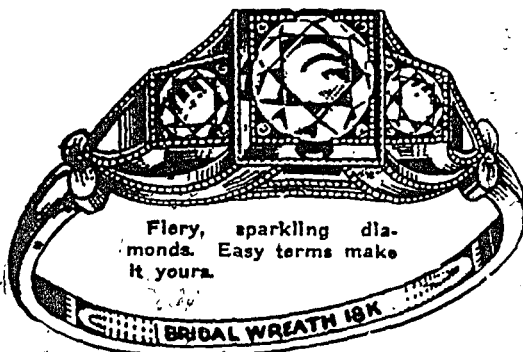
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### The Birth of Calgary

Several police posts had been established in Saskatchewan and Alberta, by the summer of 1875, and one was in contemplation for a convenient point between Fort Macleod and Edmonton. Meanwhile trouble broke out with the half-breeds at Carlton. General Selby Smyth, who was on a tour of inspection right across Canada, happened to be in the district. Police were sent to Carlton to control the situation there; and "F" Troop was moved up from Fort Macleod to Red Deer Crossing, to be nearer the scene of action, in case reinforcements were needed. The trouble died down, and the General continued on his tour, through Carlton and Edmonton, and inspected "F" Troop at Red Deer Crossing. Col. Macleod went with the General to Fort Macleod, by way of Blackfoot Crossing; while to "F" Troop, under Inspector Brisebois and Capt. Denny, was assigned the task of locating the new post at Bow River, in the vicinity of its confluence with the Elbow.

Captain Denny has more than once described their arrival at Bow River. "When we reached the hills just north of the river, we saw one lone tent on the prairie. The tent was pitched some distance west of where the Elbow and Bow Rivers meet in East Calgary, and on investigating we found that it was occupied by the Rev. Father Doucet, a young Catholic priest." In another account, he says that the tent was near the mouth of the Elbow River. "It was the camp of Father Doucet, not long out from France, who had been sent to this spot from the mission of St. Albert to study Blackfoot. His only companion was a young Indian lad, and for a long time they had been subsisting on very meagre rations. He was very glad to see us." Captain Denny then adds that Father Scollen arrived a little later, and "during the fall of 1875" built a little chapel. "This was the first church ever built in Calgary."

The first Police, as later the C.P.R. survey parties, were impressed by the scene that nature had prepared as a setting for our city. Capt. Denny writes: "The view from the hill on the north side of the Bow River was a beautiful one. A lovely valley lay before us, with rolling hills in the south. There was much wood on both sides of the Bow and Elbow Rivers. . . . The mountains showed their snowy peaks to the west, and there was an open valley south of the Elbow. There were many large herds of buffalo moving and grazing through the valleys, but not a sign of human habitation. It was by far the most beautiful spot we had seen since we had been in the west, and after our rough journey, amply repaid us for our toil. Knowing that a fort would be built here and that it would be our permanent residence gave us the greatest satisfaction." And Sergeant G. C. King described it: "When we reached the top of the hill and looked down upon the valley which is now the City of Calgary, it looked like a veritable paradise; large leafy trees lined both sides of the Bow and Elbow rivers, there was a profusion of wild flowers, grass was knee deep, and from Mount Royal to what is now Thirteenth Avenue was one huge lake. I thought, at the time, it was the most beautiful spot I had ever seen."

The Police crossed the Bow at a ford a little above the mouth of the Elbow River, and chose a camp site on "a flat space of high ground near the forks of the Bow and Elbow." Hundreds of spruce trees were cut, and the fort was in course of construction early in September.

At the arrival of the police, Father Doucet had surrendered to them his "maisonnette"—the unfinished log cabin that was to have served as

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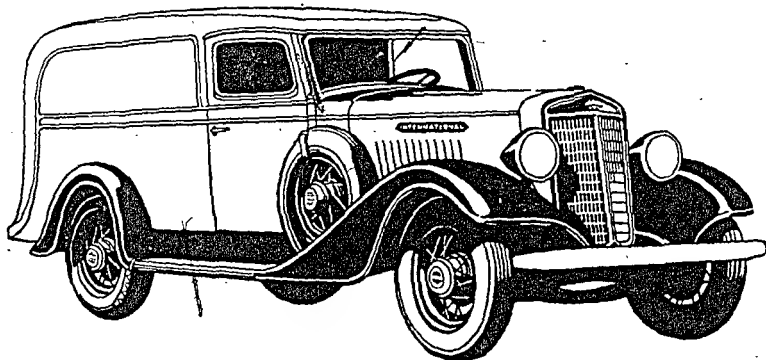
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a pied-a-terre—and retired to the “Old Mission” twenty-five miles up the Elbow. Father Scollen returned from his tour of the prairies in October, took note of the developments at the new post, and joined Father Doucet at Our-Lady of Peace, on the 23rd of October. Here he pondered for a day, and decided that ecclesiastical headquarters should be moved to the new-born, civil centre of the area. He packed up and went in to the Bow River post on the 25th of October. At this date, Father Doucet notes in his diary: “Transport de nos penates à Bow River.” Right after this he relates: “En loge nous souffrons terriblement du froid . . . neige . . . Louis Cardinal nous aide à bâtir . . . 20 x 17 ou 18; petite chapelle 10 x 12.” The missionaries lived in a tent, while they erected a log building that would serve as residence and chapel combined, close to the site of the present Holy Cross Hospital. On the 15th of November, they took possession of their new quarters. Their floor was the bare earth, and the roof was of the same element. Pieces of cotton sheeting served for doors and windows. The roofs and floors at the police barracks were likewise of earth, the floors being made “as hard as stone by pouring water onto them.”

As to the source of the timber used in these buildings, Mr. Pearce, in an article for the Calgary Historical Society, writes: “When the Mounted Police came here in the fall of 1875, and desired to erect barracks, it was found that a lot of logs had been piled up there for the purpose of erecting a chapel at that point. . . . The first police barracks were erected by contract by I. G. Baker and Company. The timber was taken largely from St. George’s Island, and to some extent from St. Andrew’s and St. Patrick’s. The clearing where the pavilion on St. George’s Island now stands was made by the cutting of timber on that part of the island which happened to be suitable for building. . . . The Mounted Police Officer in charge saw the priest who was in charge at the time—I think it was Father Scollen, but I am not certain—and the priest was told that if he would go up the river a couple of miles, the police would guarantee him peaceful possession of all the land he wanted; so he went up the river and there erected a chapel . . . on land now occupied by the Holy Cross Hospital.”

Referring back to the arrival of the police on the scene, Captain Denny says: “No Indians came to visit us until we had been a month in camp, but quite a number of half-breeds arrived and built cabins . . . so that quite a settlement was started before winter. They had all brought Red River carts with them and did much freighting for us, carrying loads of five hundred pounds at a time in the carts.” The fort was finished by Christmas, and its occupation was celebrated by a big Ball. Father Doucet sadly reflects in his diary, under January, 1876: “Nos metis sont plus exacts aux bals et festins des soldats et des américains qu’à venir à la messe.” “Our half-breeds are keener on the parties and dances of the troopers and the Americans, than on coming to church.”

### Treaty Number Seven

When the Dominion took over the North West Territories, terms had to be made with the owners of the country, before it could be safely opened up for settlement. This was done in a series of treaties, by which the Indians of each region in turn did “cede, release, surrender and yield to the Government of Canada” the lands of their forefathers, and received in return the guarantee of certain rights and privileges. The last of this series dealt with the ancestral domain of the Blackfeet, most remote from the seat of government, and was known as “Treaty Number Seven.”

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A year before the signing of this treaty, Father Scollen, at the request of the Lieut.-Governor of Manitoba, drew up a report on the character and condition of the Blackfoot Indians, and used the opportunity to draw the attention of the government to the urgency of concluding a treaty with them. The picture painted in this report gives some idea of the kind of problems that exercised the mind of the first pastor of Calgary. Father Scollen's character sketch of the former lords of the soil, as the old order yielded place to new, may be of interest to later generations of native sons.

"But, although the general character of all the tribes may be nearly the same, yet in their social dispositions they sometimes materially differ, and this I think, will be found to be the case with the Crees and Blackfeet when compared on that point. The Crees have always looked upon the white man as a friend, or, to use their own language, as a brother. They have never been afraid of him, nor have they given him any cause to be afraid of them. The Blackfeet have acted somewhat differently; they have regarded the white man as a demi-god, far superior to themselves in intelligence, capable of doing them good or evil, according as he might be well or ill-disposed towards them, unscrupulous in his dealings with others, and consequently a person to be flattered, feared and shunned, and even injured, whenever this could be done with impunity. I am not now describing the Blackfeet of the present day, but those of fifteen years ago, when I first saw them. They were then a proud, haughty, numerous people (perhaps ten thousand on the British side of the line) having a regular politico-religious organization by which their thirst for blood and their other barbarous passions were constantly fired to the highest pitch of frenzy. Since that time their number has decreased to less than one half, and their systematic organizations have fallen into decay; in fact they have been utterly demoralized as a people. This sudden decadence was brought on by two causes: 1. About ten years ago the Americans crossed the line and established themselves on Belly River, where they carried on to an extraordinary extent the illicit traffic in intoxicating liquor to the Blackfeet. The fiery water flowed as freely, if I may use the metaphor, as the streams running from the Rocky Mountains, and hundreds of the poor Indians fell victims to the white man's craving for money, some poisoned, some frozen to death while in a state of intoxication, and many shot down by American bullets. 2. Then in 1870 came that disease so fatal to Indians, the small-pox, which told upon the Blackfeet with terrible effect, destroying between six hundred and eight hundred of them. Surviving relatives went more and more for the use of alcohol; they endeavoured to drown their grief in the poisonous beverage. They sold their robes and their horses by the hundred for it, and now they began killing one another, so that in a short time they were divided into several small parties, afraid to meet. . . . In the summer of 1874, I was travelling amongst the Blackfeet. It was painful to me to see the state of poverty to which they had been reduced. Formerly they had been the most opulent Indians in the country, and now they were clothed in rags, without horses and without guns. But this was the year of their salvation; that very summer the Mounted Police were struggling against the difficulties of a long journey across the barren plains in order to bring them help. This noble corps reached their destination that same fall, and with magic effect put an entire stop to the abominable traffic of whisky with the Indians. Since that time the Blackfeet Indians are becoming more and more prosperous. They are now well clothed and well furnished with horses and guns. During the last two years I have calculated they have

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bought two thousand horses to replace those they had given for whisky. They are forced to acknowledge that the arrival of the Red Coats has been to them the greatest boon. But, although they are externally so friendly to the Police and other strangers who inhabit their country, yet underneath this friendship remains hidden some of that dread which they have always had of the white man's intention to cheat them; and here, excellent Governor, I will state my reasons for believing that a treaty should be concluded with them also at the earliest possible date."

The third of the five reasons put forward by Father Scollen reads as follows: "Numbers of people are settling around Fort Macleod and Fort Calgary in order to farm, raise stock, etc. This will probably drive the buffalo away through time from the ordinary hunting grounds; and if so, the Blackfeet, being the most helpless Indians in the country, and unaccustomed to anything else but hunting buffalo, would suffer extremely." This reveals the beginning of settlement at Calgary; and forecasts the extinction of the buffalo. Wanton destruction of these animals had been going on for many years; but the end seems to have come suddenly. Referring to the winter of 1879-80, Chief One Spot uttered his lamentations thus: "Buffalo come to Belly River. Him go south like always do, for winter feed. Next year him no come back. One Spot never see 'um again."

Father Scollen's acknowledgement of the friendliness of the Crees towards the White Man is a testimony to the humane treatment of the Indian by the Hudson's Bay Company; for the Crees had been in close and constant touch with the Company's men for two hundred years. On the other hand, a postscript shows us the Sioux of the United States as a grave cause of anxiety. "I am also aware," concludes Father Scollen, that the Sioux Indians, now at war with the Americans, have sent a message to the Blackfoot tribe, asking them to make an alliance, offensive and defensive, against all white people in the country." How great was the temptation to accept the proffered alliance is evident by the Indians' state of mind. "The Blackfeet have an awful dread of the future. They think . . . that this country will be gradually taken from them without any ceremony. This I can certify," says Father Scollen, "for although they may not say so to others, yet they do not hide it from me."

The government proceeded to stage the appropriate ceremony. With regard to the manner of assembling the Indians for the solemn occasion Father Scollen had submitted: "You would have four clans to treat with, viz.: the Blackfeet, Bloods, and Piegans, all of the same tribe, and the Sarcees, a branch of the Peace River Indians called Beavers. As to the place of rendezvous there would be no difficulty whatever; the Blackfeet live in large camps under their respective Chiefs, and could go to any point after due notice."

Arrangements were finally made for the negotiation of the treaty; and close to five thousand Indians, owners of fifty thousand square miles, assembled at Blackfoot Crossing on the Bow River, in the middle of September, 1877, to meet the representatives of the Dominion, the Lieut. Governor of the North West Territories and Col. Macleod. The government intended "to place the services of Father Lacombe at the disposal of the Commissioners while negotiating the treaty." Unfortunately, Father Lacombe was taken ill on the journey from Winnipeg, and was unable to attend. However, Father Scollen met the Commissioners at Fort Macleod, and then went to Blackfoot Crossing for the negotiations.

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Discussions lasted five days. The Chiefs spoke in character. Eagle Tail proved to be a spring poet: "The advice and help I received from the Police I shall never forget as long as the moon brightens the night, as long as water runs and grass grows in the spring." The Press commented on another: "Bear's Paw hoped that the Commissioners would give his tribe (the Stonies) as much as possible and that as speedily as possible." This Chief appeared by his speech to be of a mercenary bent of mind." Red Crow would be a severe critic of politicians: "Three years ago I met Stamixotokon (Col. Macleod). Since that time he has made me many promises. He has kept them all—not one of them was ever broken." Crowfoot was, as ever, the true statesman of the sessions. On September 22nd, all the big chiefs, numbering over fifty, signed the treaty, Father Scollen being one of the witnesses.

An old-time co-worker of the missionaries also took part in the ceremonies. The Lieut.-Governor had met him three weeks previously on the way to Fort Macleod. "I met Monsieur Jean L'Heureux, a French Canadian, who had spent nearly twenty years of his life among the Blackfeet. From him I obtained much valuable information respecting the numbers and wishes of the Indians, together with an elaborate list of the different Chiefs and minor Chiefs of the Blackfeet, Bloods, Piegans, and Sarcees, with the principal families of their respective tribes and clans of divisions. This list the Commissioners found very useful in enabling them to understand the relative influence of the several Chiefs and the strength of their bands." When the time came to execute the treaty, Lieut.-Governor Laird reported: "The Commissioners having first signed it, Mr. L'Heureux, being familiar with the Blackfoot language, attached the Chiefs' names at their request and witnessed to their marks." Jean L'Heureux had assisted Father Lacombe at hundreds of baptisms among the Blackfeet, and had opened a new Baptismal Register at March 10th, 1865, which served Calgary for many years and is now in the archives. Judging by the clear, fine, clerkly handwriting in these baptismal records, one can easily imagine that Jean's work on the treaty document was beautifully done.

### Our Lady of Peace: Bow River

The removal of their headquarters to the new post at Bow River did not radically change the status and manner of life of the missionaries. Their assignment was still to the Blackfoot Mission. There was a change, of course. The dedication of the mission to Our Lady of Peace was a prayer, and the prayer was being answered. Peace was settling on the land. Prof. Macoun's report of the exploratory survey for the C.P.R., in 1879, strikes a note of restful peace, in his description of Fort Calgary: "Two miles before we reached the fort, we stopped at the top of the last slope and looked over a scene long to be remembered. At our feet lay Bow River and its beautiful valley. As the river wound from side to side it left wooded points on the outer margin of all trends, and from our altitude, was more like an artist's ideal than a natural picture. Standing by the river's margin, or feeding on the green meadows, were hundreds of cattle and horses. These added to the natural features and gave a pastoral character to the scene. . . . Calgary itself lay hidden among the distant trees, quietly nestling under a bluff of light colored sandstone, while about a mile beyond, in a little grove, could be seen the Catholic mission, presided over by Father Scollen." "Bad men" had ceased from troubling, and the Indians were at peace. That was a blessing. Yet through it ran a little strain of sadness. "Today," says Macoun, "the

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buffalo are dead or gone; and the Indian, broken in spirit, either dies with the stoicism of his race, or partakes of the white man's bounty."

Calgary could not as yet be called a "cow town." It did not become even a town until nine years after the arrival of the police. When Bishop Grandin visited the place in the summer of 1876, he noted the presence of a fair number of white people, but remarked that all the buildings, except the small Hudson's Bay store, were of a purely temporary and make-shift construction. And the Fort itself was described by Prof. Macoun, in 1879, as being "merely a stockade, ten feet high, enclosing a few huts." Ecclesiastical communications were still by way of the Saskatchewan River and Edmonton. Most supplies were drawn in stern-wheelers up the Missouri to Fort Benton, the "log-cabin metropolis" of the American North West, and were hauled thence over the prairies in ox carts. The mails came over the Union Pacific to Salt Lake, and thence by stage, via Fort Benton. The little outpost was effectively walled off from the western sea by the great barrier of the Rocky Mountains. For the best part of ten years, Calgary was to remain only an isolated, frontier settlement, in the middle of a No Man's Land that the rangemen were slowly claiming for their herds. The Canadian Pacific Railway was to change all that.

In the meantime, the Mission of Our Lady of Peace was far from being a "city parish." Our two missionaries had charge of a district more extensive than the present diocese of Calgary. Indians and half-breeds were still their primary concern; and they spent their days "in journeyings often", travelling vast distances to keep in touch with their scattered flock. There were no railways, no highways, no automobiles. Tent or teepee might provide hotel space; more often the sky was their roof by day and night.

The concluding portion of this chronicle will be confined to appointments of missionaries and the construction of buildings at the mission. For information on these two points we are deeply indebted to the Rev. Father A. Phillippot, O.M.I., archivist of the Oblate province, who has also kindly furnished us with extracts from Father Doucet's diary. This information has been supplemented from records contained in the Register of the mission.

The "Old Mission" up the Elbow River does not appear to have been closed immediately on the opening of the new one. Father Doucet made at least two trips to it in the first half of 1876, on one of these occasions taking two wagons with him to bring back stores and equipment. Several visits were made to the half-breed settlement at High River and to the Bloods in the first three months of 1876; and Father Scollen spent the greater part of April at Macleod and the Belly River district. Bishop Grandin arrived on June 20th, and officiated, on the 25th of June, "aussi pontificalement que possible," in the presence of about fifty persons, in the first little church that served the mission. He then visited Macleod and the southern district with Father Scollen, and returned to St. Albert, on the 23rd of July. On the 26th of July, Father Scollen went to Carlton and Fort Pitt, for the signing of the treaty with the Crees. There he wrote a report for the government on the necessity of concluding a treaty with the Blackfeet. He then started on his regular pastoral visitation of the Indians of the plains, ending up with a visit to St. Albert to report, as seems to have been his annual custom. He returned to Calgary in October, bringing with him Father Z. Touze and Mr. Gaillard. With this extra man-power, the missionaries proceeded to build a more substantial

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church and house, alongside the first one. The new buildings rose to the occasion by acquiring an attic; but had to wait till 1878 for the shingle roof.

Father Touze remained until July, 1877. Father Remas, the half-breeds' friend, came to replace him in October, but was recalled in less than a year. For the next three years, Fathers Scollen and Doucet were left alone to take care of the whole country south of the Red Deer; though Father Leduc was at Macleod on business for a few days early in June, 1880. Our two missionaries needed help very urgently.

On the 30th of May, 1881, Bishop Grandin arrived in Calgary, bringing two lay brothers with him, to build temporary residences on the reserves for the missionaries. On the 5th of June, the feast of Pentecost, he administered the Sacrament of Confirmation and blessed the church bell. He then went with Father Scollen to visit Macleod and the Indian Reserves, returning to Calgary on July 4th, where he remained four days. This episcopal visitation revealed to the Bishop the necessity of sending more labourers into the vineyard. He estimated that there were 10,000 souls to be taken care of in this immense territory; and realized that Father Scollen was nearly worn out by his labours and must be given a rest.

### Fr. Lacombe Returns

Father Emile J. Legal, future Archbishop of Edmonton, but then just out of the novitiate, was sent as assistant in November, 1881, though his name does not appear in the Register until March, 1882. In May, 1882, Father Scollen was recalled to St. Albert, and Father P. Claude was sent to take charge of the growing settlement around Calgary, while the care of Macleod and the Indian Reserves was committed to Fathers Doucet and Legal. In order to replace Father Scollen as Father Superior over the whole work, Bishop Grandin persuaded Archbishop Tache of St. Boniface to allow Father Lacombe to return to the Diocese of St. Albert after an absence of ten years. Father Lacombe arrived in Calgary on August the 25th, 1882. The little chapel could not contain a quarter of the crowd that assembled to hear him preach, in three languages, the following Sunday. No doubt the new Superior perceived at once that the old buildings were due for replacement. Father Claude described them as open to all the winds that blow: "*La mission était bien pauvre . . . cette maisonnette de pièces rondes à peine enchevêtrées les unes dans les autres, donnant jour à tous les vents, la plus modeste assurément de toute la place.*" Baptisms to the number of 580 are on record in the Register for 1882.

Father Lacombe's regime coincided with Calgary's hour of destiny. The advent of the Canadian Pacific Railway placed Calgary on the map and made it the most important point between Winnipeg and Vancouver on a transcontinental railroad. The construction train reached Calgary on August 11th, 1883, and two years later the first train from Montreal passed through Calgary on its way to "the Coast." Between these two events, Calgary became incorporated as a town. A "boom" was in the offing. It came in the form of a land boom; though one must not overlook the mining boom about the same time, when Silver City, near Castle Mountain, was to Calgary what Turner Valley is today. These were quite mild affairs in comparison with the unending series that were to follow: real estate, building, oil, miniature golf, chain letters, war, waffles and what have you. The first authenticated specimen of a western boom occurred a hundred and twenty years ago at Red River, when the Buffalo

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Wool Company, financed by the settlers to the tune of several tens of thousands of dollars, sent its shareholders gathering buffalo wool, called in experts from Scotland, and manufactured cloth that cost the company ten dollars a yard at the factory and sold for one dollar a yard in England. The heirs, successors and assigns of those early enthusiasts have not received their dividends yet.

In 1883, Fathers Lacombe and Doucet took up homesteads, in the district now known as "the Mission," which have provided sites for the Cathedral, the Sacred Heart Convent and boarding school, St. Mary's School, the Catholic High Schools, the Holy Cross Hospital and the Catholic cemetery.

In the summer of 1883, an extra Mass was said on Sundays at the little hospital in the Police Barracks, which was providing accommodation for the sick and injured from the railroad construction camps. The return of Father Remas, on September the 22nd of that year, made it possible to give service on Sundays to the people on the east side of the Elbow River. Mr. Roussel's house was used for the purpose, until the new church was ready. Father Lacombe sang the High Mass and preached for the occasion, and solemn Vespers were chanted in the evening: the collection amounted to \$51.00. The new church was named St. Patrick's. Its sojourn on the east side of the Elbow was short. When the railway station was fixed on the west side of the Elbow, the east side was soon deserted. The church building was moved across the Elbow on the 4th of March, 1885, and finally, in the month of June, settled down close to the site of the present Boys' High School. In later years it was dressed up in brick, and was torn down only quite recently to make room for a rink.

In the meantime, a new church was planned for Our Lady of Peace; and subscriptions already amounted to \$600.00 by the 21st of July, 1883. It was a two-storey building, the ground floor containing quarters for the clergy, and the "upper room" being the public chapel, approached by an outside stairway. The whole was surmounted by "un modeste clocher." Father Van Tighen installed the altar, the work of his hands. The building was occupied by July, 1884. The missionaries pronounced their quarters "vastes." Father Lacombe erected the Stations of the Cross on August the 12th. A new organ was given by the Children of Mary of St. Peter's in Montreal. Brother Foisy was the organist.

During the half-breed insurrection of 1885, Calgary was thrown into a state of alarm by rumours that the Blackfeet had espoused the cause of Riel. The excitement became intense in the little town on March the 27th, when the almost incredible news was flashed from Langdon station that the Indians were about to attack Calgary. In their extremity, the citizens turned to Father Lacombe. He set out promptly for Blackfoot Crossing, in the attempt to pacify the Indians, and returned on March the 30th, with the good news that the Blackfeet would on no consideration take up arms on the side of the rebels. Chief Crowfoot confirmed this in a telegram to Sir John A. Macdonald, saying: "The words I sent by Father Lacombe I again send: 'We will be loyal to the Queen, whatever happens'."

The North-West Rebellion was the indirect means of securing the first teachers for the Catholic schools of Calgary. The Sisters Faithful Companions of Jesus, forced out of Saskatchewan by the fighting, consented in June to come to Calgary. The missionaries started at once

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to convert their new church and rectory into a convent, and took up their own residence in a newly built barn. The Sisters arrived on the 26th of July and opened their school on the first of September, 1885.

### St. Joseph Street, Calgary

On June the 10th, 1885, construction began on a new house, with chapel attached. Mass was sung in the new chapel for the first time, on August the 9th; and the Fathers moved into their new residence on Thursday, the 20th of the same month. This residence still forms part of what is now known as the "old rectory," and remained in use as a rectory, until Bishop McNally built the present one in 1913. On the 27th of September, 1885, the Stations of the Cross were erected by Father Lacombe, "dans la nouvelle église de N.D. de la Paix, Rue St. Joseph, Calgary." A remarkable campanile was built at the south end of the new church, to house Alberta Josephine, a handsome bell, weighing eight hundred pounds, cast by Chanteloup of Montreal, which was blessed by Father Lacombe, on the 29th of November, "dans l'église de la Mission de Notre Dame de la Paix, Rue St. Joseph, Calgary." The first ordination services in Calgary were held this year, 1885. Brother Donat Froisy, O.M.I., promoted to the subdiaconate on the 17th of June, "dans l'église provisoire de la Mission de N.D. de la Paix à Calgary," was raised to the diaconate on the 4th of October, and was ordained priest a week later, by Bishop Grandin. The new church of 1885 was still called Our Lady of Peace. It was situated on St. Joseph Street, which was the name in those days for Eighteenth Avenue. Twenty-first Avenue was once known as Lacombe Avenue; Twenty-second, as Doucet; and Twenty-fifth, as Scollen; when Fourth Street West was Broadway, and Seventeenth Avenue, Notre Dame.

The principal data in the following paragraph are gleaned from an old announcement book. On the 5th of December, 1886, the Second Sunday of Advent, a subscription list was opened for the building of a new church. With building operations in prospect, Father Leduc took over charge of the mission of Calgary, in the late summer of 1887, and construction of the new church began at once. On the Fifteenth Sunday after Pentecost, he announced: "Arrive lundi de St. Albert . . . maintenant je suis tout à vous avec le R. P. André . . . Demain nous commençons les travaux de l'église. J'ai vu l'architect . . ." Five weeks later, it was announced that work on the new church would stop in fifteen days. Apparently that was as far as the money could be stretched. From then on, and all through the next year, a campaign was waged for the building fund; but even at the end of 1888, Father Leduc was very much discouraged at the results, and he told the people so in no uncertain terms on the Sunday before Christmas. At length, on the Second Sunday after Easter, 1889, he announced his hope that the contract would be let in the course of the week. On the 8th of December, in the same year, Feast of the Immaculate Conception, the present stone Church was opened; and the event coincided with the twenty-fifth anniversary of Father Leduc's ordination to the priesthood. The new building was known as St. Mary's Church, Calgary.

Here endeth the Chronicle of Our Lady of Peace in the Country of the Blackfeet.

### L'Envoi

Twenty-three years later St. Mary's Church became the Cathedral, and the present chancel was opened by Bishop McNally at the Midnight Mass of Christmas, 1913.

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Father Scollen was never stationed again in the Calgary district. In 1883 and 1884, he was in charge of Lac Ste. Anne mission. He died at Urbana, Ohio, on the 8th of November, 1902. "Sa mort fut très édifiante, et il y eut un grand nombre de pretres à ses funerailles, d'après une lettre de M. Hickey a Mgr. Legal," says Father Philippot. He is to be remembered as the Irishman who started the first school in Edmonton, in 1862, who founded the Mission of Our Lady of Peace in the Country of the Blackfeet in 1873, and who was the first resident pastor of Calgary and of all the territory now included in the diocese of Calgary. The ten years he spent within this district were incomparably the hardest in the history of the Church in southern Alberta. He and Father Doucet carried the burden practically alone, with not even one lay brother to help them for the greater part of the time.

The career of Father Lacombe is recorded for all to read in the "Life" by Miss Hughes. When Calgary became a diocese, he was named honorary Vicar General by Bishop McNally. He died at the Lacombe Home, Midnapore, on the 12th of December, 1916; and was buried at St. Albert.

Father Leon Doucet, O.M.I., deserves special mention in the story of Calgary. He has remained on the active list in the district, from the very beginning even into the current year. At the arrival of the first troop of Mounted Police in 1875 to place the markers for the future city, he was on the spot, alone with his Indian guide, to welcome them. Nearly forty years were to elapse before the first Bishop was named to Calgary; yet even unto the welcome of the fourth Bishop, the old missionary was still doing his share, and when the chairman of the reception committee called for a little "chaleur" in the proceedings, Father Doucet promptly obliged by leading up to the platform a deputation of his Sarcee braves, decked out in full regalia. Born in France, at Beaugency in the diocese of Orleans, on the 7th of January, 1847, and educated in the diocese of Avignon, he joined the Oblates at Autun, on the 8th of September, 1867. He arrived at St. Albert in September, 1868, and was ordained there on the 9th of October, 1870. He worked in the Cree missions for a time, and was then stationed at St. Paul-des-Cris and later at Ile-a-la-Crosse. Being assigned to the Blackfoot Mission in 1874, he spent the winter at Buffalo Lake, and arrived at Our Lady of Peace, the "old mission" up the Elbow River, on the Vigil of Pentecost, the 15th of May, 1875. Later that year, the Mission was transferred to the site of Calgary. As town and city parishes developed around the sites of his old camping grounds, Father Doucet would have none of them, but remained to the end, simply, "Missionary to the Blackfeet." In February, 1936, he lay ill for a time in the Holy Cross Hospital, on the very spot where he spent the terrible winter of 1875, in a miserable, unfinished log cabin. Visitors could not help feeling the contrast in his surroundings between "Then" and "Now." But Father Doucet's heart was with his first love. To some friends who would persuade him to linger for a spell as he grew stronger, rest and convalesce in the comfortable modern hospital, he replied: "I am better. I must go to my Bloods. They need me." The Faithful Servant, putting his hand to the plough in the Blackfoot Mission, many long years ago, never looked back.

A. J. H.



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## BISHOPS OF CALGARY



**C**ALGARY was originally part of the old Diocese of St. Albert. The first Bishop of St. Albert was the Right Rev. Vital Justin Grandin, O.M.I., who was consecrated in 1859 and appointed to the See of St. Albert in 1871. The second was the Right Rev. Emile J. Legal, O.M.I., who was consecrated in 1897 and appointed to the See of St. Albert in 1902. Bishop Legal became Archbishop of Edmonton in 1912.

The Diocese of Calgary was established on November 30, 1912, by Pope Pius X, in the Bull "Aeternam humani generis," by which the Diocese of St. Albert was divided into the Dioceses of Edmonton and Calgary. The Diocese comprises the southern part of the civil Province of Alberta, with the line that divides the 30th from the 31st townships as northern boundary; and is bounded on the East by the Province of Saskatchewan, on the South by the United States border, and on the West by the summit of the Rocky Mountains.

The Most Rev. John T. McNally, Parish Priest of Almonte in the Diocese of Ottawa, was appointed first Bishop of Calgary, on April 4, 1913. He was consecrated, on June 1, 1913, by Cardinal Falconio, in the Canadian College at Rome; and came to Calgary on July 27th, 1913. He was transferred to the See of Hamilton, Ontario, on August 12, 1924, and was promoted to the archiepiscopal See of Halifax in February, 1937.

The Most Rev. Mgr. John T. Kidd, President of St. Augustine's Seminary in Toronto, was appointed Bishop of Calgary, on February 6, 1925. He was consecrated in St. Michael's Cathedral, Toronto, on May 6th; and came to Calgary on May 13, 1925. He was transferred to the See of London, Ontario, on July 3, 1931.

The Most Rev. Peter J. Monahan, Parish Priest of St. Patrick's, Fort William, was appointed Bishop of Calgary, on June 10, 1932. He was consecrated at North Bay, Ontario, on August 10th; and came to Calgary on August 18th, 1932. He was transferred to the metropolitan See of Regina, Sask., on June 22, 1935.

The Most Rev. Mgr. Francis P. Carroll, Vicar General and President of St. Augustine's Seminary in Toronto, was appointed Bishop of Calgary, on December 19, 1935. He was consecrated in St. Michael's Cathedral, Toronto, on February 19, 1936; and came to Calgary on March 25, 1936.

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## THE MEN'S ASSOCIATION



**T**HE MEN'S ASSOCIATION of the Sacred Heart Parish was formed in October, 1920, with the object of improving the financial standing of the parish, and of co-operating with the Pastor in conducting the business affairs of the parish. A provisional committee was appointed, consisting of the following: Mr. Dillon Coste, chairman; Mr. P. C. Shaw, secretary; and Messrs. F. Coste, C. Porter, W. D. Mackay, G. Fritz, E. Pilley, E. W. Spencer and J. F. Quigley.

It was found that the parish was dependent, to some extent on bazaars, to meet such ordinary expenses as City taxes and interest on the debt. To remedy this condition, the Association decided to introduce the Weekly Envelope system. A personal canvas of the parish was made, and the system was in operation at the beginning of 1921. By a further canvas in October, 1927, the envelope system was expanded to embrace a Building Fund. The efforts of the Association in these directions have been eminently successful.

The Constitution of the Association, drafted by Mr. Dillon Coste, was adopted at the first Annual General Meeting, on January 23rd, 1921.

The Association meets once a year on the third Sunday in January, and at such other times as may be necessary. The Executive Committee meets regularly on the first Monday in each month. Sub-committees meet each month to prepare and issue monthly and quarterly statements.

The following extracts from the Constitution furnish the answer to doubts which frequently arise:

### ARTICLE V.

#### Duties of Members

The duties of all members of the Association are to abide by the Articles of its Constitution and to assist the officers in carrying on the work of the Association at any time or times when called upon.

### ARTICLE VI.

#### Officers

(a) The Officers of the Association shall consist of a President, General Chairman, Secretary, a Chairman for each parochial district, and the last eligible past General Chairman;

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and these Officers may appoint an Honorary President, an Honorary Vice-President and an additional Officer, or Officers, as may be necessary effectively to administer the affairs of the Association.

(b) The Parish Priest, or Acting Parish Priest, of the Sacred Heart Parish shall be and hereafter become the President of the Association upon his appointment by the Bishop of Calgary.

(c) All Officers other than the President shall hold office until the thirty-first day of January following the annual Meeting, and after such Meeting shall meet the newly elected Officers and hand over the work of the Association.

## ARTICLE VIII.

### Election of Officers

(a) The General Chairman, the Secretary, and a Chairman for each parochial district in numerical order, are to be elected to office, by the members, at the Annual General Meeting.

## ARTICLE IX.

### General Meeting

(a) The Annual General Meeting of the Association shall take place on the third Sunday in the month of January in each year.

(b) The General Chairman of the Association will take the chair.

(d) A quorum for general meetings shall consist of not less than twenty-five members personally present.

### Executive Committee

1921—*General Chairman*, Dillon Coste; *Secretary*, P. C. Shaw; *District Chairmen*: P. Harcourt-O'Reilly, C. Porter, W. D. Mackay, W. F. Murphy, E. Pilley, Dr. J. I. Kelly, J. F. Quigley.

1922—*General Chairman*, Dillon Coste, who resigned owing to illness in May, and was succeeded by P. Harcourt-O'Reilly; *Secretary*, A. Simpson; *District Chairmen*: D. N. O'Byrne, C. Porter, A. F. Schefter, W. Murphy, E. Pilley, A. J. McParland, M. J. Sheedy.

1923—*General Chairman*, A. J. McParland; *Secretary*, A. Simpson; *General Chairmen*: R. M. Tuke, T. J. Moore, J. S. Quigley, J. A. Rauch, J. H. Hunt, J. J. Bowlen, J. F. Quigley.

1924—*General Chairman*, J. F. Quigley, *Secretary*, A. Simpson; *District Chairmen*, J. O'Donnell, E. J. Knisley, E. McCormick, J. E. O'Byrne, G. D. Venini, T. L. Heney, D. V. Scully.

1925—*General Chairman*, J. F. Quigley; *Secretary*, A. Simpson; *District Chairmen*: R. M. Tuke, G. J. Calhoun, T. J. Lister, L. E. Ormond, P. J. Moore, D. J. Doran, F. Kenny.

1926—*General Chairman*, G. D. Venini; *Secretary*, E. J. Knisley; *District Chairmen*, L. E. Ormond, R. J. White, F. H. Newnham, E. A. McCullough, R. J. Miquelon, R. M. Tuke, T. L. Heney.

1927—*General Chairman*, F. H. Newnham; *Secretary*, R. M. Tuke; *District Chair-*

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1928—*General Chairman*, R. M. Tuke, who moved to Evansburg in March, and was succeeded by W. J. Garland; *Secretary*, T. L. Heney; *District Chairmen*: A. Simpson, H. Aikins, D. L. MacKenzie, M. H. Wheatley, J. La Croix, J. O'Donnell, M. J. Sheedy.

1929—*General Chairman*, W. J. Garland; *Secretary*, T. L. Heney; *District Chairmen*: P. H. Holzworth, F. Hickman, Dr. J. I. Kelly, C. J. Cote, T. Blanchfield, W. J. Hogan, M. Gallivan.

1930—*General Chairman*, D. L. MacKenzie; *Secretary*, T. L. Heney; *District Chairmen*: A. N. McKinley, A. G. McKernan, G. D. Venini, J. F. Quigley, R. J. Miquelon, A. J. MacMillan, P. Holzworth.

1931—*General Chairman*, J. A. Rauch; *Secretary*, E. Pilley; *District Chairmen*: P. Holzworth, A. G. McKernan, G. D. Venini, J. F. Quigley, P. J. Moore, Dr. J. I. Kelly, D. L. MacKenzie.

1932—*General Chairman*, A. M. Shaw; *Secretary*, W. J. Farrell; *District Chairmen*: P. E. Heather, F. R. Carey, S. E. Slipper, F. C. Berke, W. F. Crowley, Dr. J. I. Kelly, G. D. Venini.

1933—*General Chairman*, Dr. J. I. Kelly; *Secretary*, W. J. Farrell; *District Chairmen*: R. H. A. Lacey, F. C. Berke, W. F. Crowley, F. R. Carey, P. E. Heather, G. D. Venini, P. Toole.

1934 and 1935—*General Chairman*, R. H. A. Lacey; *Secretary*, J. M. Brett; *District Chairmen*: G. D. Venini, F. C. Berke, P. E. Heather, W. Gagnon, T. L. Heney, W. F. Murphy, W. J. Farrell, J. B. McGuire, P. J. Bowe, P. Toole, Dr. J. I. Kelly.

1936—*General Chairman*, J. B. McGuire; *Secretary*, I. J. McManus; *District Chairmen*: S. E. Brennan, W. J. Farrell, M. Gallivan, P. E. Heather, T. L. Heney, Dr. J. I. Kelly, R. H. Lacey, J. H. Pashak, A. Turner, G. D. Venini, F. Berke, W. Finn, W. F. Murphy, P. S. Carroll.

1937—*General Chairman*, T. L. Heney; *Secretary*, I. J. McManus; *District Chairmen*: J. Pashak, A. Dahm, E. Doran, W. J. Farrell, M. Gallivan, W. F. Murphy, F. C. Berke, P. Carroll, G. D. Venini, Dr. J. I. Kelly, A. Turner, W. Finn, J. B. McGuire.

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## THE LADIES' AID



A "LADIES' ALTAR SOCIETY" was started in March, 1911, consisting of fifteen members, with Mrs. Bray and Mrs. O'Gara as officers. Its purpose was "making and mending and washing the altar linens, and keeping the sanctuary neat and clean." It was described as "the first and most necessary society in a parish." But it had apparently ceased to function by 1915.

The Ladies' Aid of the Sacred Heart Church was formed on the 16th of December, 1915. Mrs. T. E. Jackson was elected the first President of the Society; and the following draft for a constitution was drawn up:

**Objects**—(1) To further and work for the welfare of the Parish in whatever way may seem from time to time advisable; and in particular to fulfill the functions of an Altar

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Society, by providing and keeping in good repair the material objects that lend beauty to the House of God and dignity to public worship; (2) to promote a spirit of friendliness and charity in the Parish; (3) to foster devotion to the Blessed Sacrament among the members.

**Officers**—President, three Vice-Presidents, Recording Secretary and Financial Secretary, elected annually, in October. The Pastor is Chaplain and Treasurer.

**Regular Meetings**—On First Monday of each month, at 2:30 p.m.

**Annual General Meeting**—On the first Monday of October, when reports on the previous year's work are made, and officers for the following year are elected.

**Subscription**—One dollar a year, payable annually or quarterly.

**Spiritual Privileges**—(1) Memento at 9 o'clock Mass on First Sunday of each month; (2) Mass for member at death; (3) Mass in November each year for all deceased members.

**Holy Communion Day**—First Sunday of each month, at 9 a.m.

**Amendment**—Annual Meeting and Election of Officers shall be held on the first Monday in April.

This Society has functioned most successfully without interruption for twenty years. It has organized the social activities of the parish most efficiently during all that period, and has moreover contributed in a remarkable way to the financial welfare of the parish. For some years it applied the proceeds of the annual bazaar to payment of the city taxes on the church property, to the amount often of some thirteen hundred dollars a year. For many years it has turned in considerable sums each year to the Building Fund.

The institution of the Circles, in 1932, has been the means of interesting many more workers in the activities of the society. The Circles bring many more ladies into more frequent association with one another than the old method.

The way in which our Ladies' Aid has maintained the high quality of its work throughout the trying years of the Great Depression is truly astonishing. This parish owes a deep debt of gratitude to all who have held office in the Ladies' Aid and to all those devoted workers throughout the past twenty years who are not inscribed in the roll of officers, but whose "names are written in the Book of Life."

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1916-17	Mrs. Lee Smith	Mrs. S. J. Kirkland	Mrs. Tobin
1917-18	Mrs. H. Chapman	Mrs. C. Pettifer	Mrs. J. O'Donnell
1918-19	Mrs. H. Chapman	Mrs. F. A. McLean	
1919-20	Mrs. E. McCormick	Mrs. F. A. McLean	
1920-21	Mrs. H. Chapman	Mrs. E. W. Spencer	
1921-22	Mrs. A. J. MacMillan	Mrs. Robertson	Mrs. J. O'Donnell
1922-23	Mrs. C. Pettifer		
1923-24	Mrs. J. A. Rauch	Mrs. E. Pilley	Mrs. J. O'Donnell
1924-25	Mrs. F. R. Holdsworth	Mrs. J. I. Kelly	
1925-26	Mrs. Bridges	Mrs. J. F. Quigley	Mrs. J. F. Quigley
	Mrs. L. E. Ormond		
1926-27	Mrs. C. L. Skinner	Mrs. Cooper	Mrs. F. Kenny
1927-28	Mrs. L. A. McMan	Mrs. Newnham	Mrs. Knisley
1928-29	Mrs. Dennison	Mrs. H. A. Aikins	Mrs. W. P. Kyle
	Mrs. D. L. MacKenzie		
1929-30	Mrs. J. A. Sherin	Mrs. H. A. Aikins	Mrs. W. P. Kyle
1930-31	Mrs. A. J. Kemball	Mrs. F. R. Holdsworth	Mrs. A. J. MacMillan
1931-32	Mrs. G. D. Venini	Mrs. D. L. MacKenzie	Mrs. C. W. MacKay
1932-33	Mrs. E. McCormick	Mrs. A. J. MacMillan	Mrs. J. F. Quigley
1933-34	Mrs. E. McCormick	Mrs. S. K. Boyer	Mrs. G. J. Calhoun
1934-35	Mrs. P. E. Heather	Mrs. R. H. Lacey	Mrs. A. J. MacMillan
1935-36	Mrs. W. A. Macdonald	Mrs. R. H. Lacey	Mrs. J. A. Rauch
1936-37	Mrs. J. A. Sherin	Mrs. R. H. Lacey	Mrs. J. F. Quigley

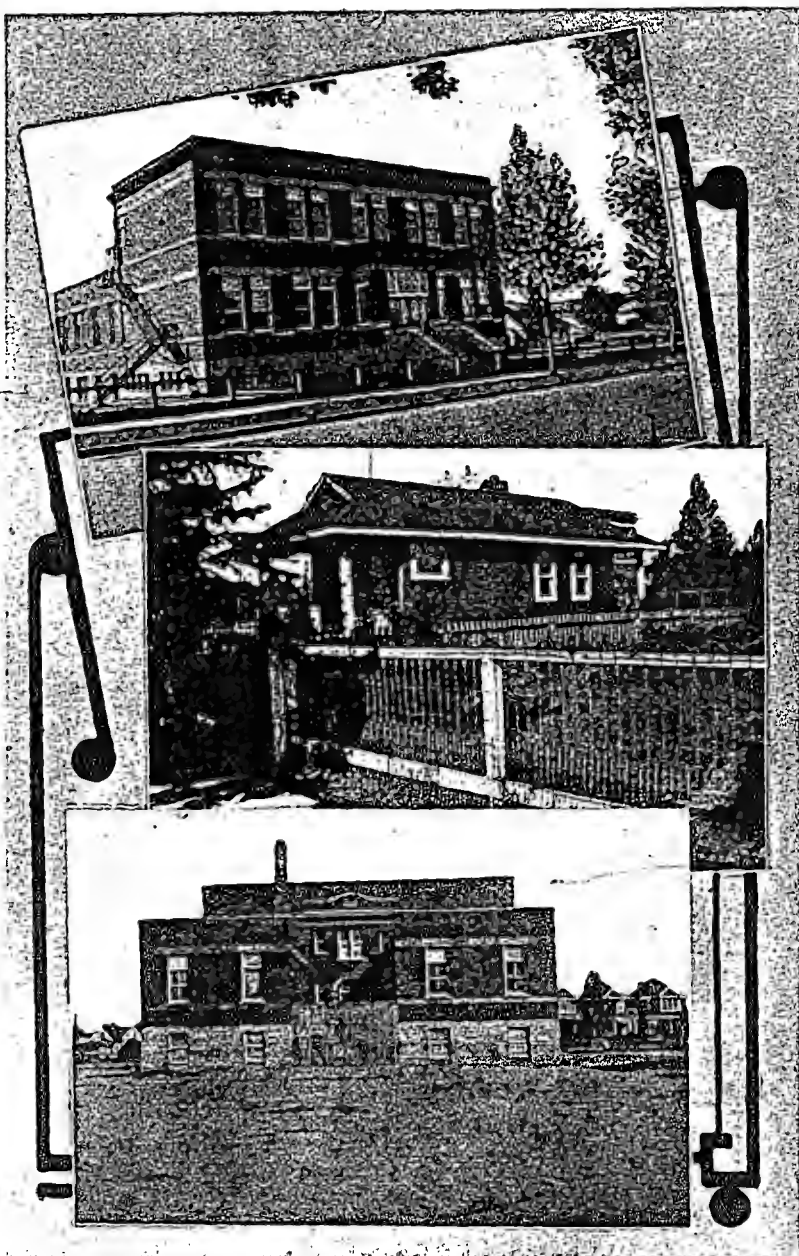
*Captains of Circles*

	1932-33	1933-34	1934-35
No. 1	Mrs. F. Kenny	Mrs. F. Kenny	Mrs. W. J. Farrell
	Mrs. Martin	Mrs. R. H. Lacey	Mrs. P. J. Moore
No. 2	Mrs. J. A. Sherin	Mrs. M. J. Sheedy	Mrs. T. J. Kelly
	Mrs. M. J. Sheedy	Mrs. McNeill	Mrs. F. C. Berke
No. 3	Mrs. W. J. Garland	Mrs. F. Colborne	Mrs. P. Holzworth
	Mrs. J. Manes	Mrs. W. Garland	Mrs. A. M. Scott
No. 4	Mrs. Pakenham	Miss M. Noonan	Miss M. Noonan
	Mrs. A. G. McKernan	Mrs. B. Joyce	Mrs. B. Joyce
No. 5	Mrs. J. A. Rauch	Mrs. J. F. Quigley	Mrs. A. J. MacMillan
	Mrs. W. A. Macdonald	Mrs. W. A. Macdonald	Mrs. J. I. Kelly
No. 6	Mrs. S. E. Slipper	Mrs. D. L. MacKenzie	Mrs. D. L. MacKenzie
	Mrs. F. R. Carey	Mrs. F. R. Carey	Mrs. F. R. Carey
	1935-36	1936-37	
No. 1	Mrs. G. D. Venini	Mrs. P. J. Moore	
	Mrs. J. Manes	Mrs. T. L. Heney	
No. 2	Mrs. F. C. Berke	Mrs. M. S. Venini	
	Mrs. T. J. Moore	Mrs. A. R. Bailly	
No. 3	Mrs. P. E. Heather	Mrs. P. E. Heather	
	Mrs. D. McDonald	Mrs. S. E. Brennan	
No. 4	Mrs. W. O. Kelly	Mrs. W. O. Kelly	
	Mrs. C. H. Kehoe	Mrs. C. C. Connolly	
No. 5	Mrs. J. F. Quigley	Mrs. W. P. Kyle	
	Mrs. R. Green	Mrs. R. H. Lacey	
No. 6	Mrs. G. J. Calhoun	Mrs. T. Fountain	
	Mrs. T. Fountain	Mrs. L. P. Kirley	

*Vice-Presidents*

1928-29	Mrs. D. L. MacKenzie	Mrs. J. A. Rauch	Mrs. D. McDonald
1929-30	Mrs. J. A. Sherin	Mrs. D. McDonald	Mrs. L. J. Purcell
1930-31	Mrs. G. D. Venini	Mrs. E. A. McCullough	Mrs. J. I. Kelly
1931-32	Mrs. J. A. Rauch	Mrs. J. F. Quigley	Mrs. J. Manes
1932-33	Mrs. J. I. Kelly	Mrs. W. A. Macdonald	Mrs. M. J. Sheedy
1933-34	Mrs. P. Holzworth	Mrs. W. A. Macdonald	Mrs. J. I. Kelly
1934-35	Mrs. D. L. MacKenzie	Mrs. J. A. Rauch	Mrs. P. Holzworth
1935-36	Mrs. D. L. MacKenzie	Mrs. B. Boyce	Mrs. P. Holzworth
1936-37	Mrs. T. Fountain	Mrs. P. Heather	Mrs. P. Holzworth

*Altar Society*—During the early part of this story, the care of the altars was in the capable hands of Mrs. J. O'Donnell. For many long years past, Mrs. A. J. Kemball has carried out the duties of an Altar Society in a manner that cannot be excelled. The tradition is now ably carried on by Mrs. T. H. Green.



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THE SCHOOL, of solid brick construction and steam heated, is situated on Thirteenth Avenue, west of the Parish Hall. Opened in January, 1912, as a four-roomed school, it was enlarged in 1916 by the addition of two class-rooms, two play-rooms and a teachers' room. The addition of yet two more class-rooms seems inevitable to meet the demands of the immediate future.

At present this school takes care of pupils in the first eight grades. The inclusion of a Ninth Grade appears logical, if the Junior High School system, recently instituted by the Provincial Government, is to function to the best advantage.

The Catholic schools of the city are owned and managed by the Calgary Catholic Separate School Board, the members of which are elected at the civic elections by the votes of the Catholic citizens. The Separate School system is identical with the Public School system of the Province, with the addition of religious education. So far as secular education is concerned, it is all one system, with the same standards of efficiency. The curriculum is set by the Provincial Department of Education; the buildings must comply with the requirements of the Department; the teachers must have the same training and qualifications and are all equally subject to supervision by government inspectors.

For some years past, we have had the same excellent staff of teachers, namely: Two Ursuline Sisters, Mother St. Louis, Principal, and Mother Anna Marie; also Mr. Ivan J. McManus, Vice-Principal, Miss Eleanor C. Heaton, Miss Margaret M. Windle and Miss Helen M. Gough.

The Catholic School Board maintains two High Schools, one for boys and one for girls, which are attended by pupils from all Catholic parishes in the city.

A Catholic education is declared by the law of the Church to be the sacred right of the child.

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## THE CHOIRS

THERE are really three choirs: the High Mass Choir, with Mr. B. H. Joyce as conductor and Mrs. B. H. Joyce as organist, assisted by Mr. P. Wilson; the Children's Mass Choir, with Ursuline Sisters as conductor and organist; and the Vesper Choir, with Miss Colleen Joyce as organist and Miss Helen Kean, Miss Betty Kean and Miss Kathleen Moran as the leading vocalists.

To each of these organizations the Parish is under an everlasting debt of gratitude, both for the inspiring excellence of their work and for faithful and untiring attendance at rehearsals. Their services are given freely and for the love of God alone.

The High Mass Choir came into being at the opening of the first church and has always enjoyed a well earned reputation for the high quality of its renditions. It was composed in the beginning of mixed voices, under the direction of Mr. Roach; there being three organists, Miss G. McElroy, Mrs. Thookey and Mrs. Leppan. Mr. W. Armstrong was in charge, with

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Mrs. Colgan at the organ, from Easter, 1911, until the autumn of that year, when Mr. E. Atherton took over the direction and was assisted at the organ by Mrs. McKenna, who was occasionally relieved by Mr. Frank MacDonald and his sister Miss Isobel MacDonald. Mr. E. Tardieu succeeded Mr. Atherton. The choir occupied a portion of the main body of the church, until the autumn of 1912, when a staircase was removed and a platform was built and railed off at the north-west corner, for the use of the choir during the next eighteen years. Sister Gabriel, of the Ursulines of Chavagnes, assumed the duties of choir director and organist in 1915, being relieved at times by Miss Marie McDonald.

When Mr. J. J. MacDonald, who had been specially trained in church music, took over in 1917, the organization became a purely male voice choir, and achieved notable distinction as such for a period of seven years. Miss Marie McDonald continued as organist, until September 1918, when Miss Mary Prudhomme, now Mrs. Joyce, succeeded her, to be succeeded in turn by Mrs. J. Walsh in 1920. Mr. P. Talbot, well known in musical circles, who took charge in 1919, introduced the use of an orchestra to accompany the choir at Christmas and Easter. Mr. J. Walsh was director from 1921 until the summer of 1923, when Mr. J. B. Muise assumed the two offices of director and organist. Mr. B. H. Joyce, the noted instrumentalist with much experience in orchestra work, took up the baton in the autumn of 1924, and has wielded it with marked distinction and success ever since. Mrs. B. H. Joyce returned to the choir as organist in 1926, and has filled that arduous and responsible office with brilliance and true fidelity to date. Mr. P. Wilson came to her relief in the autumn of 1936.

The principal members of the Male Voice Choir were Messrs. J. B. Muise, P. J. Moore, J. Towill, P. J. O'Byrne, H. Rambaldini, A. Simpson, C. H. Taylor, A. McKernan, P. E. Heather, J. Tetrault, T. Hunt, J. McIlhargey, J. Walsh, R. J. Miquelon, S. G. Kimpton, J. Love and B. H. Joyce. This male voice choir, assisted by a six-piece orchestra, broadcast a programme of sacred music, on the afternoon of Easter Day, 1924, over station CHCM, Riley and McCormick Ltd. The programme included five selections from a Mass by M. Loesch, a modern composer, and the Regina Coeli, an Easter anthem, set to music by Lebat. This was the first occasion on which anything in the nature of a Catholic service was broadcast in the west, and it elicited many requests for more from all parts of the country. Mr. Grant's technique at the transmitter must have been good also; as many correspondents wrote in this strain: "Of our long list of radio stations and receptions picked up, that was the very best we have ever heard."

The ladies had returned to the choir by the end of 1924, when the Midnight Mass of Christmas was broadcast for the first time in Alberta, from the Sacred Heart Church. This broadcast let loose a veritable deluge of congratulations from enthusiastic listeners-in on the Prairies, the Pacific Coast and the mid-west States, all the way from the Yukon Territory to southern Texas, most of whom had never heard a Catholic service on the air. There was only one complaint, which came from Carcross in the Yukon, where "a highly pleased and interested congregation of non-Catholics" were disturbed by "someone near the microphone who did considerable coughing." The Christmas and Easter Masses continued to be broadcast, as a service to people in the lonely stretches of the West, until 1932, when the number of Catholic churches on the air rendered it no longer necessary.

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The vocalists in the choir at present are: Sopranos, Mrs. T. Spalding, Mrs. S. Palser, Mrs. G. Devine, Miss K. McKevitt, Miss C. Berke, Miss L. Sheedy, Miss M. O'Byrne, Miss K. Stack, and Miss E. Apwood; Altos, Miss S. King, Miss M. Miquelon, Miss Tighe, Miss E. Miquelon, and Mrs. R. Greene; Tenors, Messrs. P. J. Moore, M. Sheedy, H. Berke, D. O'Byrne, R. Moore, D. Moore, G. Fitzsimons, and R. H. A. Lacey; Basses, Messrs. P. Toole, T. Coroon, A. M. Shaw, P. Peters and P. E. Heather.

### HOLY NAME SOCIETY

 RIGINATING in the thirteenth century, this is the greatest of all societies for men. Its chief object is to increase man's faith in God and in the divinity of Our Lord. The principal means is by promoting respect and honour for the Holy Name of God and of Jesus Christ, and by group action to this end. Its active field campaign is directed against blasphemy, perjury, profane and indecent language.

President Theodore Roosevelt, addressing a Holy Name Rally in 1903, spoke as follows: "I am particularly glad to see such a society as this flourishing, as your society has flourished, because the future welfare of our nation depends upon the way in which we combine in our men, in our young men, decency and strength. . . . I should hope to see each man who is a member of this society, from his membership in it, become all the fitter to do the rough work of the world, all the fitter to work in time of peace; and if, which may Heaven forbid, war should come, all the fitter to fight in time of war."

A branch of the Holy Name Society was organized in the Canadian Corps during the Great War. All the generals heartily endorsed it. In doing so, General Sir Arthur Currie wrote: "I would like to be enrolled as a member. I know that on occasion I may probably fail; but with God's help, I shall try to keep His Name hallowed and not to take it in vain." And Major-General L. J. Lipsett wrote: "A man is all the better soldier for a firm faith and belief in the Divine Power; but irrespective of the religious aspect, profane, obscene and boastful language is unmanly and unbecoming."

Officers of the branch in this parish: President, Mr. L. P. Kirley; Secretary, Mr. R. H. Lacey; Marshall, Mr. W. F. Murphy.

Regular Holy Communion day: the third Sunday of each month, at the 9 o'clock Mass.

### ST. VINCENT DE PAUL SOCIETY

**T**HIS is an international association of Catholic laymen, engaging systematically in personal service of the poor. It was founded in 1833, by eight young men, students at the Sorbonne in Paris. Frederick Ozanam was the leading spirit. "No work of charity should be regarded as foreign to the society, although its special object is to visit poor families." The service of the poor is undertaken as a spiritual duty belonging to the integrity of Christian life. Every care is taken to respect the privacy of the poor.

An official Conference is, not regularly constituted in this parish. But the work is carried on by the St. Vincent de Paul Committee of the Men's Association, assisted by a women's auxiliary from the Ladies' Aid, under Mrs. W. A. Macdonald.

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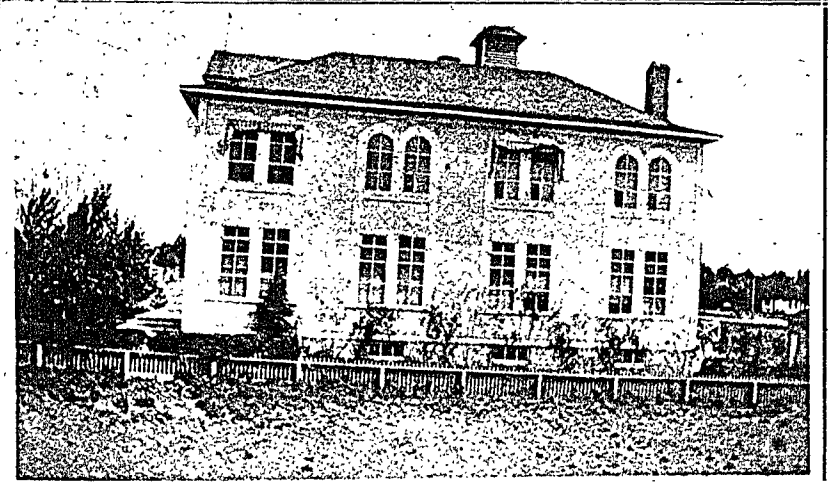
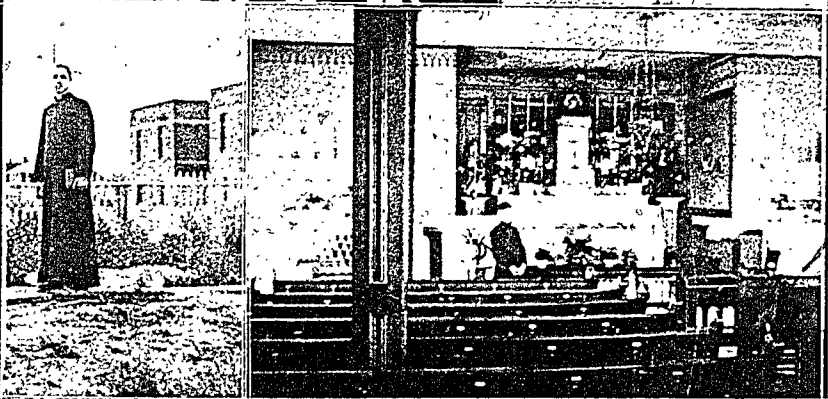
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### APOSTLESHIP OF PRAYER

**G**ENERALLY known as the League of the Sacred Heart, this is a world-wide pious association which exercises the apostolic office of promoting the glory of God and the salvation of souls by prayer. There are three degrees in this apostleship; but common to all associates of whatever degree is the undertaking to make the Morning Offering every day. Promoters distribute the "Canadian Messenger" and the League Leaflets each month to the members.

President of the local centre: Mrs. A. Turner, 1630 Fifteenth Avenue West. League devotions, on the first Friday of every month at 7:30 p.m.

### YOUNG PEOPLE'S CLUB

**A**LL through history there have been spasmodic efforts to maintain Young People's societies in the parish, but without continuity, until the Parish Hall came into use. The earliest seems to have sailed under the name of The Lorraine Club. Its activities were mainly confined to playing tennis and staging the occasional play for the Parish Poor Fund, or other parochial need. The first play was put on in the old St. Mary's Hall, now the C.N.R. station. The volcanic activity of the present club burst forth on St. Patrick's day, 1935: whence the sobriquet, "The Patricians."

The avowed object of the Sacred Heart Young People's Club is to promote the spiritual, intellectual and social welfare of the young men and women of the parish. The club works in two sections, each under its own officers: a Senior Section for members over eighteen years of age and a Junior Section for younger members who have passed out of Grade VIII.

Each section is divided into three groups, simply designated "A" Group, "B" Group, and "C" Group; because each group in turn is responsible for the main function of a meeting, yet no group is restricted to one kind of function throughout the season. Thus C group may have to plan a debate on one occasion, but when its turn comes round again, it may be charged with the conduct of a skating party.

The Senior Section meets regularly on the second and fourth Mondays of each month; the Junior Section on the first and third Tuesdays. Admission to all meetings and functions is by membership card only.

Officers for the 1936-7 season: *Senior Section*—President, Mr. Ervie Doran; Vice-President, Mr. Patrick Wilson; secretary, Miss Kay McKevitt; treasurer, Miss Irene Belt; Councillors, Miss Mary O'Byrne, Mr. Blair Colborne, and Mr. Frank Bailly. *Junior Section*—President, Mr. William Quigley; secretary-treasurer, Miss Joan Heather; Committee, Miss Sally Lunney.

### THE CHILDREN OF MARY

**T**HE Congregation of the Children of Mary of the Sacred Heart Parish Calgary was erected by a document dated at Rome on the 9th day of July, 1915, and was thereby affiliated to the Roman Prima Primaria of the Sodality of Our Lady, which was founded in 1563. The object of this sodality is the personal sanctification of its members, through

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devotion to the Blessed Virgin Mary and the special cultivation of those virtues which are inseparably associated with her name.

Officers of the Council for 1937: President and Prefect, Miss Helen Kean; Vice-President, Miss Colleen Joyce; Secretary, Miss Julia Morrison; Treasurer, Miss Betty Kean. The sodality is under the supervision of Mother St. Louis, who also fills the office of Instructress of Candidates.

Meetings: First and third Sundays of each month. Holy Communion day, first Sunday of each month, at 9 o'clock Mass.

### CADET RANGERS

Rangers are a branch of the Girl Guide organization and were started with a double object: "that of retaining Guides of long standing who might need the stimulus of new interests, and that of attracting into the movement older girls and women." "Any girl over 16 is eligible for enrolment." "Cadet Rangers are especially organized with a view to training for service in the Guide movement." Rangers receive training in citizenship, health, literature, camping and various arts and crafts.

The Ranger Company was formed in this parish in the autumn of 1936. Miss Bernice Chapman is Captain, and is assisted by Miss Dixie Tourigny. The emblem of the charter patrol was the maple leaf.

### GIRL GUIDES

#### 9th Calgary (Sacred Heart) Company

Formed in May, 1930, this was the first Catholic Girl Guide Company organized in the city. Miss Deborah Pashak and Miss Leona McKinley did much good work as the Guiders in 1931 and 1932. Miss Bernice Chapman, a former pupil of the Sacred Heart School, became Captain in September, 1932, and has built up a model company, which always has a full complement and a waiting list. Due to the Captain's natural aptitude for the work and her exceptional initiative, there is not a dull moment at the meetings. The company has been to summer camps at Sarcee Reserve, Jumping Pound, Priddis and three times at Ghost Lake. It also took part in the Jamboree of 1935, on the occasion of the visit of Lord and Lady Baden-Powell. Every Christmas, it helps to provide clothes and comforts for the needy.

Miss Chapman has been ably assisted, first by Miss Gwen Dinan, then by Miss Lois Pinkerton, and now by Miss Dixie Tourigny, as lieutenants. Mrs. E. McCormick represents the group on the district executive.

### BROWNIE PACK

The Pack was organized at the same time as the Guide Company. The Brownie Guiders, called Brown Owl and Tawny Owl, have been Misses Leona McKinley, Lois Pinkerton, Genevieve Tighe, Eileen Finn, and at present Miss Jessie Brown and Miss Irene Belt. Brownies are girls under the age of 11 who are preparing to be Guides. They are grouped in Sixes, to which are given the names Elf, Pixie, Gnome and Fairy. Brownie rites are celebrated in Fairy Rings around the Toadstool, and are incomprehensible to mere mortals.

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## BOY SCOUTS

## 15th CALGARY (SACRED HEART) TROOP

THE 15th Troop of Boy Scouts was formed in the autumn of 1922. Mr. F. Palmer, of the Army Medical Corps, was the first Scout Master; and he was succeeded by Mr. P. C. Shaw, and later by Lieut. E. J. Knisley, with Mr. R. E. Bridges as Assistant Scout Master. Col. Renaud, Messrs. P. Harcourt-O'Reilly, J. A. Rauch, D. V. Scully, W. F. Murphy and Eneas McCormick acted at various times on the Troop Committee.

The Troop took part in the big Jamboree in honour of the Chief Scout, in April, 1923; and in another Jamboree at Victoria Park, in May, 1925.

One of the memorable events of those days was the Scout Camp at Camp Pearkes, south of Seebee. Old members of the Troop will be interested in reading again the following extract from a report made on that occasion:

"The Fifteenth Troop arrived in Camp Pearkes on July 15, by motor car and 'foot power,' just before a very heavy rain came down off the mountain tops to give them a hearty welcome. They were much more fortunate than their brother troops who arrived some time later, the majority being drenched to the skin. The Fifteenth had, however, the opportunity of demonstrating true scout spirit by giving the others a rousing welcome and by giving our troop marquee for seating, drying and sleeping purposes, as sufficient tenting accommodation was not forthcoming during the rainstorm. The following day found all troops under their own canvas and enjoying the ideal camp site and magnificent scenery.

"Mountain climbing, picturesque hikes and ideal fishing are the principal occupations; but scout work is by no means lost sight of amid such surroundings, for tracking, pioneering and woodcraft are being exemplified and accomplished in real classy style. Badges are being sought by the more industrious; and among these is Troop Leader E. Doran who has successfully passed many badges and has won his King's Scout Badge. He, together with a party of seven attempted the ascent of Mt. McDougal, but only two were successful in scaling its formidable height, and they were Troop Leader Doran and Patrol Leader Shaw. The principal anglers of the Fifteenth Troop are H. Chapman, J. Conrad and J. Hays.

"The one who takes camp and scouting the most seriously is George Newnham, who is willing to assist each and every one in any task that comes before them. The Lynch brothers,

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Edward and Edwin, are certainly enjoying the mountains and woodland scenery of which this is their first experience in scout camp. 'Chick' Kennedy is very busy comparing the scenery and mountain heights in Camp Pearkes with those of Kamloops, B.C. E. Scully and E. McCormick are very busy rubbing their eyes in the morning when 'Reveille' sounds and have been very busy trying to watch the lighting movements of the squirrels.

"Great preparations are in motion for the defence of Camp Pearkes, when an attack will be made on it by the 12th Troop and defended by the 16th and 15th Troops. This manoeuvre will be accounted on a later date."

For several years after 1926 the Troop lay dormant.

In the autumn of 1931, the 15th Troop came to life again, under the leadership of Col. Donald John MacDonald, D.S.O., M.C., as Scout Master, with Dennis Marryat as Assistant. Col. Potter laid the foundations for first aid work, by the very thorough courses that he conducted for the boys in this subject. The Patrol Leaders at that time were Douglas Pankhurst, Clayton Pakenham and Lambert de Grood, with Edward Lanigan, Bill McDonald and Albert McKinley as Seconds. A new Group Committee was formed, consisting of Messrs. A. N. McKinley, J. F. Quigley and Eneas McCormick, who were joined later by R. H. A. Lacey and Sy Brennan.

On the departure of Col. MacDonald for Ottawa, in February, 1934, Doug. Pankhurst took charge of the Troop, as acting Scout Master; and a very popular and efficient leader he proved. Col. MacDonald is now officer commanding Military District No. 11, with headquarters at Victoria, B.C., while his two first patrol leaders, Doug. Pankhurst and Edward Lanigan, are reunited at Brockville, where they are studying for the priesthood.

Scout Master, Mr. E. E. Landry, took over the Troop in the autumn of 1934, and made a splendid success of it for two years.

Group Committee: R. H. Lacey, J. B. McGuire, E. McCormick, P. Heather, W. Farrell, I. McManus, T. McKinley. Scout Master, P. Carroll.

Hikes and week-end camps have become a regular feature of the Troop's activities. Summer camps, of about two weeks' duration, have been held at Jumping Pound and at Bragg Creek. The 15th Troop also participated in the magnificent Jamboree, on the occasion of the visit of Lord and Lady Baden-Powell, in 1935.

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## WOLF CUBS

### 15th CALGARY (SACRED HEART) PACK

THE 15th Cub Pack was formed in the autumn of 1922. Mr. F. Palmer was the first Cub Master. The Pack took part in the Jamborees of 1923 and 1925. Lowry Gardens was the site of the Cub Summer Camps in those days.

Under the leadership of Ervie Doran, as Cub Master, assisted for a time by Scout J. C. Hayes, the Pack remained very much awake, long after the Scout Troop had gone to sleep.

The Pack was revived along with the Scout Troop in 1931. Miss Helen Gough is Cub Master; and no mere man ever did better. She has built up a splendid Pack, and is training a fine type of boy to send up to the Scout Troop. Her Cubs presented a very smart appearance at the Jamboree of the Chief Scout, in 1935. They won the Sports Cup three years ago, and no Pack has taken it from them yet.

The Cubs are boys between the ages of 8 and 12; and they are all going to be good Scouts some day. They have a good time, and they learn a lot of things. But all the time, they strive to keep the Law of the Wolf Cub Pack. "The Cub gives in to the old Wolf. The Cub does not give in to himself."

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"Rise for the day is passing,  
While you lie dreaming on;  
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And forth to the fight have gone;  
A place in the ranks awaits you,  
Each man has some part to play;  
The Past and the Future are looking  
In the face of the stern Today."

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### SUNDAYS

**Low Mass and Instruction** at 8, 9 and 10 a.m.

**High Mass and Sermon** at 11 a.m.

**The Children's Mass** at 9 o'clock.

**Sunday School and Benediction** at 2:30 p.m.

**Baptisms and Churchings** at 3:15 p.m.; at 2:30, in holiday seasons.

**Devotions, Sermon and Benediction** at 7:30 p.m.

### WEEK DAYS

**Mass** at 7 and 8 a.m.

**Devotions and Benediction** every Thursday (except in Lent) at 7:30 p.m., and at the same hours on Holy Days, the First Friday of every month, every day of May, October, and during the Novena in Honor of the Holy Ghost, and the Triduum of Corpus Christi.

**During Lent:** Masses at 7 and 8 a.m. Lenten Devotions, Sermon and Benediction, on Wednesday evenings. Way of the Cross and Benediction, on Fridays, at 7:30 p.m.

**Confessions:** On Saturdays, eves of Holy Days, the Thursday before the First Friday of every month—from 3 to 6, and from 7:30 to 9 p.m.

### HOLY DAYS

**Mass** at 6, 7, 8 and 9. But when a Holy Day falls on a public holiday, the Masses are at the same hours as on Sundays.

**All Souls' Day:** Masses at 6:30, 7, 7:30, 8, 8:30, 9.

### CHRISTMAS EVE

**Fast and Abstinence.**

**Confessions:** From 3 to 6 o'clock and from 7:30 to 10:00 p.m.

Children should come between 3 and 4 o'clock.

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**Low Mass:** 8:30 a.m.

**Children's Mass:** 9:00 a.m.

**Low Mass:** 10:00 a.m.

**High Mass:** 11:00 a.m.

**Benediction after last Mass.**

**NEW YEAR'S EVE**

**Confessions** as on Saturdays.

**Te Deum and Benediction:** 7:30 p.m.

**NEW YEAR'S DAY****Holyday**

**Masses:** At 8, 9, 10 and 11 o'clock.

**Benediction after last Mass.**

**HOLY WEEK**

**PALM SUNDAY**—Masses at 8, 9, 10 and High Mass at 11 a.m.

The PASSION of Our Lord according to St. Matthew is read at all Masses.

PALMS Blessed at the High Mass.

2:30 p.m. Sunday School and Benediction.

7:30 p.m. Lenten Devotions, Sermon and Benediction.

**MONDAY**—Masses at 7 and 8 a.m.

**TUESDAY**—Masses and the PASSION of Our Lord according to St. Mark at 6:50 and 7:50 a.m.

**WEDNESDAY**—Masses and the PASSION of Our Lord according to St. Luke at 6:50 and 7:50 a.m.

Lenten Devotions and Benediction at 7:30 p.m.

Confessions: From 3 to 6, and 7:30 to 9 p.m.

**MAUNDY THURSDAY**—Holy Communion from 7 to 7:45 a.m.

Mass and Holy Communion, followed by Procession at 8 a.m.

WATCHING throughout the day, at Altar of Repose.

Sermon and Devotions at 7:30 p.m.

**GOOD FRIDAY**—9 a.m. Mass of the Pre-sanctified, with the PASSION of Our Lord according to St. John and Unveiling of the Cross.

3 p.m. Stations of the Cross.

7:30 p.m. Sermon and Devotions.

**HOLY SATURDAY**—Blessing of New Fire, Paschal Candle and Baptismal Water at 7 a.m.; followed by Mass and Holy Communion at 8 a.m.

Confessions: From 3 to 6, and 7:30 to 9 p.m.

**ABSTINENCE**—On Wednesday and Friday, and on Saturday until noon.

**EASTER DAY**—General Communion. Services as usual.

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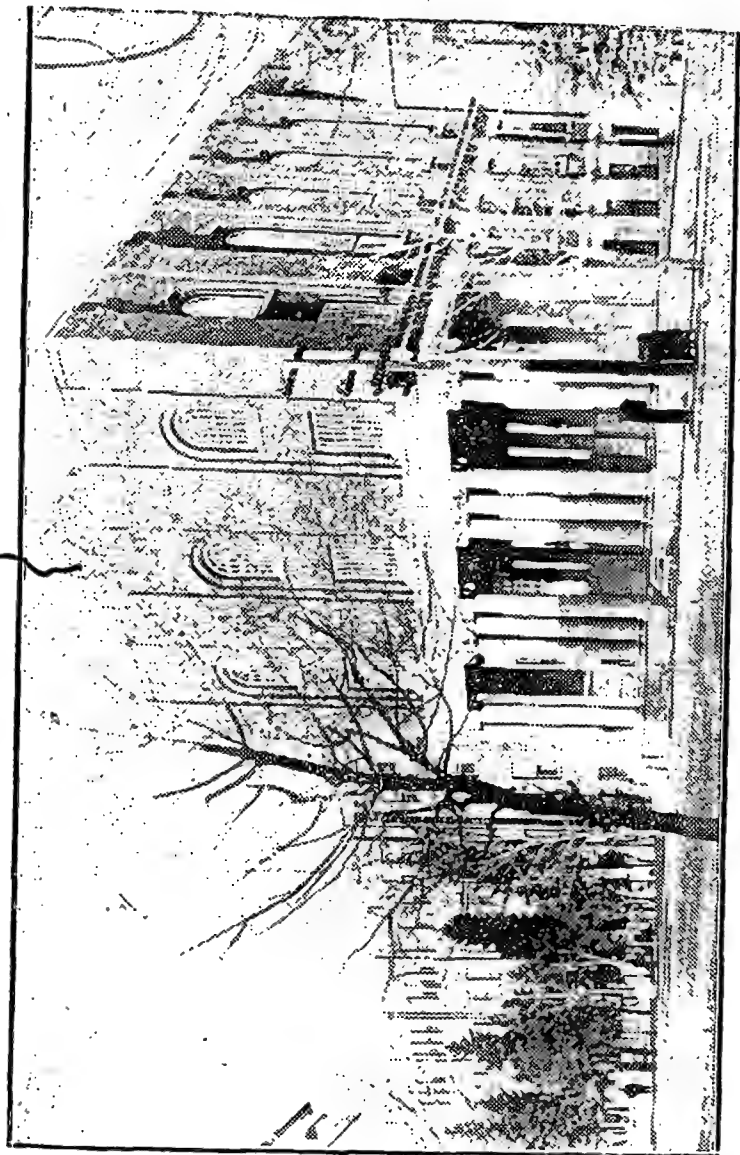
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